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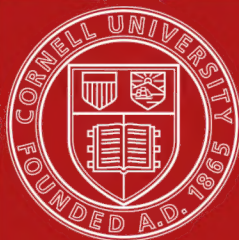
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A

MANUAL

OF THE

CHALDEE LANGUAGE;

CONTAINING A

CHALDEE GRAMMAR,

CHIEFLY FROM THE GERMAN OF PROFESSOR G. B. WINER;

A

CHRESTOMATHY,

CONSISTING OF SELECTIONS FROM THE TARGUMS, AND INCLUDING NOTES ON THE
BIBLICAL CHALDEE; AND

A

VOCABULARY,

ADAPTED TO THE CHRESTOMATHY.

WITH

AN APPENDIX

ON THE RABBINIC AND SAMARITAN DIALECTS.

BY ELIAS RIGGS, D.D.

FOURTH EDITION, REVISED.

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P R E F A C E .

THE first edition of this work was published in 1832. The preface to that edition, kindly furnished by my respected instructor, the Rev. Moses Stuart, then Professor of Biblical Literature in the Theological Seminary at Andover, so well sets forth the advantages of studying the Chaldee dialect, that I retain the principal portion of it here. Prof. Stuart says :

“ The study of the Chaldee language is worthy of commendation, on various grounds.

“ (1) A knowledge of it is highly important, in aiding the student more fully to understand the Hebrew. The basis of Hebrew, Chaldee, Syriac, Arabic, and Samaritan, is well known, by every good oriental scholar, to be one and the same. Hence it may be truly said, that he who has a solid and fundamental knowledge of the genius of one of these languages, possesses a real knowledge of them all. The meaning is, that the genius, structure, idiom, peculiarities of syntax, and a multitude of the words, are substantially the same in all; so that he who has acquired a radical acquaintance with any one of them, is prepared to make very rapid and easy progress in them all. The student who understands the Hebrew, has only to read through the pages of the Grammar in the following sheets, in order to be fully satisfied of the correctness of this statement. And if correct, then is it obvious, that in every step of his progress in the study of the Chaldee, he is gaining additional light and satisfaction and confirmation, in regard to the meaning, forms, and structure of the Hebrew. Who will say that the study of Greek, Latin, French (specially the Norman), and Saxon, does not cast light upon the English language? Indeed, how can it ever be radically understood, without some knowledge of these languages? But the Chaldee is much nearer to the Hebrew, than any of these languages to the English.

“ (2) The most important ancient helps extant, for illustrating the

meaning of Hebrew words, are in the Chaldee language. The two Targums of Onkelos and Jonathan (which extend over the most considerable portion of the Old Testament) are more to be depended on in difficult cases, than any other aid to which we can resort, in all the store-houses of antiquity. In all probability they are older than the Christian era (excepting a few later adscititious passages that have been mingled with them); and inasmuch as they are substantially of the same idiom with the Hebrew, so they often give us the exact shape, as well as meaning of the Hebrew, better than any or all other ancient versions. Let the attentive student note the use which Rosenmueller has, with so manifest advantage to his commentaries, often made of the Targums. We may reasonably have a confidence in such ancient Chaldee translators, that they, at least for the most part, rightly understood their original.

“(3) Several chapters in Ezra and Daniel, as exhibited in our Hebrew Bibles, are in the Chaldee language. The student, then, who designs to acquire the power of consulting *all* the original Scriptures, must make himself acquainted with the Chaldee language.

“(4) Whoever designs to pursue Talmudic and Rabbinic literature, or to be able to judge of quotations from the Talmud or the Rabbins, must have some acquaintance with the Chaldee. The Gemara of the Talmud is *Chaldaic* in its idiom; and so are nearly all of the older Rabbinical writings. All the works of this class are, indeed, of a corrupt dialect and mixed nature; but they all *Chaldaize*.

“(5) The Chaldee is a very easy conquest to the well-grounded Hebrew student. A few weeks devoted to it will enable him to read it with as much facility as he does the Hebrew. Buxtorf's *Lexicon Chald. Talmud. Rabbinicum*, is a complete store-house of these dialects, and is a book which may be procured for a trifle. It is an “*opus triginta annorum* ;” and truly a paragon in this species of lexicography. Every biblical student should possess it. A Polyglott Bible will present the student with all the Targums; and Buxtorf's *Biblia Rabbinica* will not only give these, but all the distinguished Rabbinic commentaries, such as those of Kimchi, Jarchi, Aben Ezra, etc.”

After some remarks respecting the publication of such a work as the Chaldee Manual in this country, he adds:

“As to the work itself, the plan and the execution are throughout such as I can commend. The grammar is brief; but quite copious enough for the student who is well versed in Hebrew. In the text, notes, and lexicon of the Chrestomathy, will be found all that is needful

in an *introduction* to the Chaldee language. With Buxtorf's *Lexicon* and the *Targums*, one can easily make his own way, after reading this *Chrestomathy*."

A second edition of Prof. Winer's *Chaldee Grammar* appeared at Leipzig in 1842, revised and considerably enlarged. This was translated into English by the Rev. Hor. B. Mackett, D.D., Professor of Bibl. Lit. in Newton Theol. Institution, and published at Andover in 1845.

Revisiting my native land, after an absence of twenty-four years in the foreign missionary service in Greece and Turkey, it seemed to me due to the cause of Biblical literature that I should revise and re-edit the *Chaldee Manual*. This, with the full concurrence and approbation of Prof. Mackett, I have undertaken, availing myself of whatever seemed to be improvements in Prof. Winer's second edition, and incorporating numerous manuscript notes of my own. To the brief view of the Rabbinic dialect in the Appendix has been added a similar view of the Samaritan. The former is a Chaldaizing Hebrew, the latter a Hebraizing Chaldee.

I trust it will be found that the work has been decidedly enhanced in value, although somewhat diminished in size, by the omission from the *Chrestomathy* of the text of the Biblical Chaldee. The notes are preserved, and in the first edition the text also was printed for convenience of reference; but as every student has it already in his Hebrew Bible, it was thought that his interest would be best consulted by omitting it here, and thus diminishing the size of the book, and consequently its price.

This edition will be issued simultaneously in this country and in Great Britain. It is offered to the lovers of biblical and oriental study in both countries, with a prayer to the Author of the Scriptures, that He would condescend to employ it as a means of furthering in these highly favored lands the critical study of the Sacred Volume.

ELIAS RIGGS.

NEW YORK, January, 1858.

IN the tables of pronouns and numerals, and generally in the grammar, *unusual forms* are included in parentheses.

In references to the Scriptures, where the name of the Targum is not given, that of Onkelos is to be understood, when the passages cited are from the Pentateuch, and that of Jonathan, when they are taken from the prophets.

Distinct meanings of words are separated, in the vocabulary, by semicolons. Where two or more words are employed to express or illustrate the same definition, they are separated by commas.

INTRODUCTION.

CHALDEE LANGUAGE AND LITERATURE.

THE Aramean, one of the three grand divisions* of the Shemitish or Oriental languages, comprises two principal subdivisions; viz. the Syriac, sometimes called, by way of distinction, *West Aramean*, and the Chaldee, or *East Aramean*. The appropriate region of the latter was the province of Babylonia, between the Euphrates and Tigris, the original inhabitants of which (related in respect of their origin to the Hebrews and Syrians, and who should not be confounded with the *Chaldeans*, a tribe which occupied that region much later) cultivated this language as a distinct dialect, and communicated it to the Jews during the Babylonian exile.

The *Chaldeans* [Χαλδαῖοι, כַּשְׁדִּיִּם] originated, as is evident from a comparison of the statements of Greek authors, (particularly Xenophon.) with those of the Bible, in the mountains of Armenia. Partly overcome by the Assyrians, they removed to the plains of Mesopotamia, and especially of Babylonia, in the seventh century B. C. They afterwards not only gained their own independence, but rose to universal dominion on the ruins of the great Assyrian Monarchy. The name *Babylonians* (Ezra 4 : 9) we apply, on the other hand, to the original inhabitants of Babylonia, who were of a Shemitish (Aramean) stock. To them belonged the language of which we are treating; and it may therefore not inappropriately

* Aramean, Hebrew, and Arabic.

be termed Babylonish. For, that the *Chaldeans* did not speak the same language as the descendants of Abraham who settled in Palestine did, nor even a kindred dialect, is clear from the Chaldaic names of gods, kings, and offices, which appear in the Old Testament after the time of Nebuchadnezzar, and which are connected with the Medo-Persian language, (see Gesenius' *Geschichte der Hebr. Sprach.* p. 62 seq.) but which admit no adequate explanation from the Shemitish dialects.

The appellation *Aramean* (language) is derived from 2 Kings 18:26, Isa. 36:11, Ez. 4:7, and Daniel 2:4. In the first two passages the name אַרַמִּי is applied to the dialect through which the Assyrian and Chaldean officers made themselves understood in conversation with Hebrews [Jews]; i. e. the universal language of the inhabitants of the Assyrian [Chaldean] kingdom on this side the Tigris. See Gesenius *Com. zu Jes.* Vol. I. p. 956 seq. In the last case, on the other hand, the Chaldean magians address Nebuchadnezzar in *Aramean*; which is indeed remarkable. It is manifest however that the same dialect is meant from the sequel, in which the speech of the magians is inserted in the Chaldee dialect, now so called. In the Greek and Latin languages the term *Aramean* is not wholly wanting, (comp. Strabo I. p. 212. ed. Siebenkees.) although *Syriac* is very extensively used in respect to Syria, Mesopotamia, and Babylonia, and specially of the *languages* of these countries. Comp. Xen. *Cyrop.* 7, 5. 31. Jerome on Dan. 2:4. Strabo II. p. 58.—On the name applied to the Chaldee by the Talmudists, see Lightfoot *Hor. Heb.* on John 4:2, and below No. 2.

Chaldaic, [כְּשִׁיךְ כְּדַרְיִים] in the Old Testament, signifies the language of the inhabitants of Chaldea proper, which, according to Dan. 1:4, was the court-language under Nebuchadnezzar. On the other hand, Philo uses Χαλδαϊστί of the Babylonian also, and even of the *ancient Hebrew*.

To what extent the Babyloneo-Aramean was cultivated, as a separate dialect, and whether it ever became the language of books, history does not inform us. That it continued in Babylonia, in connection with the proper Chaldee, as the language of ordinary intercourse, is evident, partly from the above-quoted Scripture passages and from several passages in Xenophon's *Cyropaedia*, but especially from the well known circumstance, that the exiled Jews found the Babylonish, as a *living* language, in the provinces to which they were carried. It appears also, from the remains of the *Pehlvi dialect*, that the Babylonish produced a very great influence upon the ancient language of the Chaldeans. (i. e. the Median.) See Gesenius *Com. über Jes.* Vol. I. p. 947.

2. By means of the Jews the Chaldee was transplanted into Palestine, where it became the vernacular tongue, and was employed by them, as it had been in Babylonia, as the language of books. Though the Aramean as spoken by Jews partook somewhat of the Hebrew char-

acter, no entire or very important corruption of it took place; and to this circumstance alone the Babylonians are indebted for the survival, or at least the partial preservation, of their language, which, even in the mother country, has, since the spread of Islamism, become extinct.

The Jews however did not, *immediately* after their return, adopt the Chaldee exclusively. It was not until the time of the Maccabees, that this language completely displaced the Old Hebrew, as Gesenius has demonstrated. *Gesch. d. Heb. Spr.* p. 44. Concerning the Chaldee as the language of books among the Jews, see No. 3. It is clear from Ezra 4: 7, 8, that it was also the government-language of the western provinces of the Persian empire. The Samaritans also spoke a dialect very nearly resembling the Chaldee.

In later times, the name *Hebrew* (ἑβραϊς, ἑβραῖς δυῖλεκτος, γλῶσσα τῶν ἑβραίων, ἑβραϊστί), was transferred to the Babylonish dialect; comp. Prol. to Sirach, John 5: 2, 19: 13. Acts 21: 40, 22: 2, 26: 14. Rev. 9: 11, 16: 16. Jerome Prol. to 1 Macc. It was even called πάτριος γλῶσσα, φωνή. 2 Mac. 13: 37. Joseph. Jewish War, Pref. § 1. The Talmudists, on the other hand, call the Chaldee, in distinction from the Old Hebrew, לִשָּׁן דְּנִינְיָ. See Lightfoot on John 5: 2. Also סורסי [Syriac] Baba Kamā fol. 83, 1. Sot. 49. 2. Pesach. 61. 1. Compare C. H. Zeibich de lingua Jud. Heb. tempore Christi. Viteb. 1741. The name *Chaldaic* did not, however, become totally obsolete. We find it again in Jerome, Prol. ad Tob., Judith.

It is plain, from the nature of the case, that the Babylonish language would, as spoken and written by Jews, i. e. by those who inhabited Palestine, receive something of the Hebrew character. That such was the fact will be more particularly shown below, No. 3. Still the assertion is incorrect, that the Chaldee which we have (and which has come to us only through the Jews.) has been extraordinarily corrupted by them, or is a mixture of Hebrew with pure Babylonian. See Michaelis Abh. v. d. Syr. Spr. 36 seq. Wahl Geschichte d. morg. Sprachen. § 78 seq. Meyer Hermeneut. d. A. T. vol. I. p. 266. Comp. Jahn, Einleitung in das A. T. I. 248, 284. For, from a comparison of the Chaldee (as it is found in the old Targums, for example) with the Syriac, which we learn from native Syrian authors, it is evident that the Chaldee has all the most important peculiarities of grammatical form and syntactical construction, as well as the greatest part of its stock of words—*copia verborum*, in common with the Syriac. Its prominent features are those of an *Aramean* dialect. On the other hand, those traits in which the Chaldee differs from the Syriac and agrees with the Hebrew, are few; and those few relate mostly to orthography and punctuation. See No. 4. But why may not all this be regarded as dialectic difference? As widely as the Aramean was extended,

it was natural that, like other languages extensively in use, it should split up into different dialects. The Hebrew and Phœnician, notwithstanding their original relation and vicinity, exhibit variations of this kind. Besides, it would be difficult, on the other supposition, to say why the Jews varied from the Aramean character in so few points, and those such as differed from the Hebrew not more than others which they have left untouched: why for example, they said *יִהְיֶה* instead of *יִהְיֶה*, *מִלְפָּנֶיךָ* instead of *מִלְפָּנֶיךָ*, which certainly did not savor more of foreign idiom than *מִלְפָּנֶיךָ* for *מִלְפָּנֶיךָ*, *יְהִי* for *יְהִי*, or *מִלְפָּנֶיךָ* for *מִלְפָּנֶיךָ*.

The periods of Persian and Grecian supremacy introduced some Persian and Greek words into the Babylonish (though less than into the Syriac); whence even the Targum of Onkelos is not free from Greek words. But the Saracen dominion, which commenced with the invasion of Babylon by the hosts of the Kaliphs, A. D. 640, soon swept away the ancient language of the country, so that at the present day scarce a relic of it exists in the East.

Note 1. There is a modern *Syriac* dialect spoken by the Nestorians on the plain of Oroomiah and in the mountains of Koordistan. See Smith and Dwight's *Researches in Armenia*, vol. II. p. 212. and Perkins' *Residence in Persia*, p. 11. The language of the Jews in the same region closely resembles this. So do those remains of Aramean which are found farther south in Mesopotamia. The fact that these remains have sometimes been called Chaldee, has perhaps arisen from the circumstance that a portion of the nominal Christians among whom they are found (viz., those who acknowledge the authority of the see of Rome) have been designated as the Chaldean church; or, perhaps, from the fact that these Christians reside in the region of the ancient Chaldea. Niebuhr, speaking of these remains, (*Reisebeschreibung*, vol. II. p. 352.) calls them indifferently Chaldee or Syriac. The subject is worthy of further investigation.

Note 2. Other Aramean dialects are, the *Samaritan*, preserved in a translation of the Pentateuch and a few hymns; the *Zabian*, in the books of the Zabians or Christians of St. John; and the *Palmyrene*, only in inscriptions. The first of these is more nearly related to Chaldee, and the others to Syriac.

3. The principal remains of the Chaldee dialect in our possession are the following. (1) In the canonical books, Ezra 4: 8—6: 18, 7: 12—26. Daniel 2: 4—7: 28, Jerem. 10: 11. (2) A class of translations and paraphrases of the books of the O. Test. [Targums] which have originated in different ages, and which exhibit very considerable varieties of linguistic and exegetical character.

Note 1. In respect to linguistic character, with which alone we are at present concerned, these remains of the Babylonish dialect may be divided into three classes. The purest Chaldee (i. e. the freest from Hebraism) appears in the *Targum of Onkelos* on the Pentateuch. Similar to this in respect to words, orthography, and grammatical construction, but somewhat inferior, is the *Biblical Chaldee*, which is interspersed throughout with Hebrew peculiarities; e. g. the substitution of ך for ם whether quiescent or not, the Plural termination ם׳, the Dual form, the conj. Hophal. Finally, the remaining *Targums* are composed in a language, not only abounding in foreign words, but exhibiting many peculiar forms, (e. g. *Hiphil* ם׳׳ from ם׳, ם preformative of the Infin. Paël, Ithpeël, and Ithpaäl.) part of which resemble the Syriac or Rabbinic, (as ם prefixed to the 3d p. Fut. and the syllable ם׳ prefixed in Passives,) and part arise from contractions, (as in the numerals.) These peculiarities have been noticed, though inadequately, by Eichhorn (Eint. ins A. T. II. 6 seq. 90 seq.) They deserve indeed to be collected into a separate treatise. In the sequel the later Chaldee will constantly be distinguished from the earlier.

Note 2. The language of the Talmud is commonly termed *Chaldee*. The Mishna and the Gemara are however very different. The former is written in a dialect nearly resembling the Hebrew, and is only disfigured by some Chaldee forms; the style of the Gemara exhibits the fundamental characteristics of Chaldee, both in respect to the roots of words and their grammatical conformation—still it is to be regarded, especially the Jerusalem Gemara, as a *very corrupt* Chaldee. Its grammar needs therefore to be treated separately. See J. E. Faber Anm. z. Erlernung des Talmud. und Rabbin. Gött. 1770.

Note 3. The Syrochaldaic originals of several of the Apocryphal books [those which were written in Palestine] are lost. See Jerome Prol. ad Tob., Judith, 1 Macc. and the Intrr. of Eichhorn, Bertholdt, and De Wette. Josephus also wrote his work on the Jewish War in the Syrochaldaic language, (Jewish War, Preface § 1.)

4. The Chaldee with which we are now concerned sustains, as is apparent from the slightest observation, a near relation to the Syriac, and shares with that dialect all its essential peculiarities, both in respect to the forms of words and their themes, but differs from it in details sufficiently to claim separate individuality as a dialect. These variations concern rather the grammatical forms than the themes of words, and especially punctuation, in which the Chaldee nearly accords with the old Phenician and Hebrew.

Note 1. On the connection of Chaldee with Syriac, see Michaelis Abhandl. von der syr. Sprache. pp. 12 seq.

Note 2. A full consideration of Chaldee *ground-forms* would be out of place here. I shall only notice the change of letters for others of somewhat different sounds, in such words as the Chaldee has in common with the Hebrew. In consequence of that flat pronunciation which characterises the Aramean dialects, we frequently find ד and ה substituted for the Hebrew ז and ט; e. g. דָּבַח to offer (sacrifices), דָּהַב gold, דָּרַע seed, דָּבַר to break in pieces, דָּחַר an ox; and ט for צ, as טָרַר a rock, טָנָא counsel. Besides these, א is used almost constantly instead of ה final, צ is sometimes changed into ט, as אָרַע [אַרְעָ]. (On the cause of this change, compare Gesenius Heb. Lex. letter צ); נ into ל, as אֶלְמָלָא a widow. Finally, it is scarcely necessary to remark, that letters of the same organ may be interchanged; e. g. כְּכַרְיָה [Heb. כְּפַרְיָה] brimstone, קוּבַע [Heb. בּוּבַע] a helmet, טָנָא [Heb. תָּנָא] to wander.

Note 3. In respect to *grammatical forms*, the Chaldee shares the following peculiarities in common with the Syriac.

(1) The same forms of words are pronounced with fewer vowels than in Hebrew, so that the consonants predominate in grammatical formations; as, קָטַל, מָלַךְ, קָטַל.

(2) The *emphatic state* (of nouns) equivalent to the article in Hebrew and Arabic.

(3) The use of ה as a sign of the Genitive case; also as a Relative Pronoun; and the formation of Possessive Pronouns from הִיל and suffixes as הִילִי mine, הִילְךָ thine.

(4) ל as a mark of the Accusative.

(5) The termination יָן for the plural of masculines.

(6) Distinction of genders in the 3d p. plur. Pret. of verbs.

(7) The formation of Passives by prefixing the syllable אָת.

(8) The formation of the third conjugation like אָתַקְל.

(9) Imperatives Passive.

(10) Two participles in the Actives of the second and third Conj.

(11) The use of the participles with pronouns for a separate tense.

(12) The preference of א to ה as a termination of words; e. g. מַלְכָּא a queen, and the consequent confusion of verbs לָא and לָהּ.

(13) The use of pleonastic suffixes before the Genitive.

(14) The use of the 3d p. pl. of Actives in a Passive sense.

Note 4. Peculiarities of the Chaldee, in which it differs from the Syriac, and in some of them more nearly resembles the Hebrew. (1) Preference of the clearer-sounding vowels. Thus a is often substituted for the Heb. and Syr. o; e. g. בָּרַח, Syr. مَرَح; אָלְהָא, Syr. اَلِه; עֹלָם, Heb. עוֹלָם; אָנַשׁ, Heb. אָנַשׁ; קָל, Heb. קוֹל; קָרָא, Syr. قَرَأ; the plural termination of feminines יָן instead of Syr. ى. So the Chaldee often has ו where ה occurs in Syriac, e. g. בַּל, Syr. بَل; and י for the Syr. ي; e. g. תַּקְעֵל, Syr. تَقَعَل.—(2) Avoiding diphthongs; compare יוֹנָא with

ܡܡܠܐ, ܡܠܬܐ const. st. with ܡܠܬܐ, ܡܠܬܐ with ܡܠܬܐ; also otiant letters; compare ܡܠܬܐ my king with ܡܠܬܐ, ܡܠܬܐ with ܡܠܬܐ, ܡܠܬܐ with ܡܠܬܐ.—(3) The possibility of doubling letters not guttural; as ܡܠܬܐ, ܡܠܬܐ.—(4) The tone regularly on the ultimate; ܡܠܬܐ, ܡܠܬܐ.—(5) The formation of the Inf. except in Peal without the prefix ܡ, &c.—In respect to orthography, it may be remarked here that the *scriptio plena*, or full mode of writing quiescents, is decidedly prevalent in Chaldee.

THE FOLLOWING ARE THE PRINCIPAL HELPS TO THE STUDY OF CHALDEE.

I. LEXICONS.

J. Buxtorfii († 1629) Lexicon Chaldaico-Talmudico-Rabbinicum. Basil. 1640. fol.

Edm. Castelli Lexicon Heptaglotton. London, 1669. fol. (This work contains a complete Chaldee Vocabulary.)

M. J. Landau, Rabb. Aram. Deutsch. Wörterbuch zur Kenntniss des Talmud, der Targum. u. s. w. Prag. 1819.

II. GRAMMARS.

(a) Of the Shemitish dialects generally, or at least of the Aramean dialects.

J. Buxtorf. Gram. Chald. et Syr. Basil. (1615) 1650. 8vo.

Lud. de Dieu († 1642.) Grammatica Ling. Orient. Heb. Chald. et Syr. inter se collatarum. Lugd. Bat. 1628. 4to. Frcf. a. M. 1683. 4to.

J. H. Hottinger († 1667) Gramm. quatuor linguar. Heb. Ch. Syr. et Arab. Tigur. 1649. 4to. Heidelb. 1658.

Andr. Sennert († 1689) Hypotyposis harmonica ling. Or. Chald. Syr. et Arab. cum matre Heb. Viteb. 1653. 4to.

Car. Schaaf († 1729) Opus Aram. complec. Gram. Chald. Syr. &c. L. Bat. 1686. 8vo.

Ign. Fessler Instt. Ling. Orient. Heb. Ch. Syr. et Arab. Vratisl. 1787, 1789. 2 vols. 8vo.

J. Gottfr. Hasse († 1806) Prakt. Handb. der aram. Sprache. Iena 1791. 8vo.

J. Jahn († 1817) Aram. oder chald. u. syr. Sprachlehre. Wien 1793. 8vo.—Elementa Aram. s. Ch. et Syr. ling. lat. reddita et accessionibus aucta ab Andr. Oberleitner, Vindob. 1820. 8vo.

J. S. Vater, Handbuch der hebr. syr. ch. und arab. Gramm., Leipzig, (1802) 1817. 8vo.

† The obelisk designates, throughout this list, the year of an author's decease.

(b) Of the Chaldee language only.

Chph. Cellarii († 1707) *Chaldaismus sive Grammatica nova Linguae Chaldaicae. Cizae.* 1685. 4to.

Henr. Opitii († 1712) *Chaldaismus targ. talm. rabb. Hebraismo harmonicus.* Kil. 1696. 4to.

J. Dav. Michaelis († 1791) *Grammatica Chald.* Goett. 1771. 8vo.

Wilh. Fr. Hezel *Anweis. zum Chald. bei Ermangelung alles mündl. Unterrichts.* Lemgo. 1787. 8vo.

N. W. Schröder († 1798) *Instt. ad fundam.—Chaldaismi bibl. brevissime concinnata* (1787) ed. 2. aucta et emend. Ulm. 1810. 8vo. (a proper appendix to the Hebrew grammar of this author. See Eichhorn's *Bibl.* VIII. 694.)

F. Nolan, *An Introduction to Ch. Grammar.* Lond. 1821. 12mo.

W. Harris, *Elements of the Chaldee language,* Lond. 1822, 24 pp. 8vo. (republished at N. York.)

Jul. Fürst, *Lehrgebäude der Aramäischen Idiome in Bezug auf die indogerman. sprachen.* (1 Thl. *Formenlehre der Chald. Grammatik.*) Leipzig, 1835. 8vo.

G. B. Winer, *Grammatik des biblischen und targumischen Chaldaismus,* Leipz. 1824, and 2d ed. 1842. 8vo. (the basis of this work.)

III. CHRESTOMATHIES AND READERS.

• Geneseos ex Onkelosi paraphr. Chald. quatuor priora capita unâ cum Dan. c. 2. Chald. Ed. W. Fr. Hezel. Lemgo, 1788. 8vo.

Geo. Lor. Bauer († 1806.) *Chrest. e paraphras. Chald. et Talmude delecta c. nott. et ind.* Nürnberg. 1792. 8vo. (See Eichhorn's *Bibl.* IV 895 seq.)

J. Jahn, *Ch. Chrestomathie grösstentheils aus Handschriften.* Wien, 1800. 8vo. (without a vocabulary.)

H. Adolf. Grimm († 1813.) *Chald. Chrestomathie mit einem vollständigen Glossar.* Lemgo. 1801. 8vo.

G. B. Winer, *Chal. Lesebuch, aus den Targ. d. a. T. ausgewählt,* Leipz. 1825. 8vo.

The Hebrew Lexicons generally contain also the Chaldee words which occur in Daniel and Ezra. The older Hebrew Grammars, (compare those of Altling and Danz,) contained also brief instructions for Chaldee.

CHALDEE GRAMMAR.

PART I.

ORTHOGRAPHY AND ORTHOEPEY.

§ 1. *Consonants.*

THE Chaldee is written with the same characters as are employed in Hebrew; and, so far as we can trace its ancient history, was never expressed by any others. Indeed the square character, now termed *Hebrew* by way of distinction, appears to have belonged originally to the Chaldeans, (Babylonians,) and to have taken the place of the old Hebrew character among the Jews in the age succeeding the Babylonish exile.

The most ancient Phœnician, the Samaritan and the Hebrew coin-letter alphabets are essentially the same. The letters of the Palmyrene inscriptions, (the oldest of which date back to the first century after Christ,) much more resemble the square character. So do the letters of the Egyptian Aramean inscriptions, which are still more ancient. See Gesenius' *Geschichte der Hebr. Sprache und Schrift*, pp. 140 seq. Wood's *Ruins of Palmyra*, (the plates,) and Kopp's *Bilder und Schriften*, II. 245 seq.

§ 2. *Punctuation.*

1. The vowel-points, which are employed in Hebrew, have been transferred to the Chaldee, and appear in many manuscripts, and most editions of the Chaldee text. Since

it is evident that these points are the work of the Jews, and were invented several centuries after Christ, it is plain that the Chaldee must originally have been written without vowel-points. Thus the Palmyrene inscriptions exhibit no vowel-marks. But the letters ו י א [matres lectionis] were earlier employed, in doubtful cases, as a guide in reading.

The last-mentioned fact is clear from such orthographical phenomena as הַיְכָלָא, בְּלִשְׁתָּא, קְלָא, Dan. 2: 35, etc. and from the abundant use of the *scriptio plena* throughout.

2. The transfer of the Hebrew vowel-points to the Chaldee took place in an age when the vowel system of the Jews was yet in an imperfect state; and in later times, the pointing of the Chaldee text, especially that of the Targums, did not receive the same attention which was devoted to the Hebrew. These circumstances exhibit clearly the reason why the punctuation of the Chaldee writings appears, at present, far less regular than that of the Hebrew. This irregularity is indeed so great that not only do different copies and editions, (especially those of London and Venice,) differ widely from each other, but there prevails throughout an extreme variableness in the use of the long and short vowels.

On the variable punctuation of the Targums, see Eichhorn Einl. ins A. T. Part 2. p. 24 seq.

3. Long vowels sometimes occur in a mixed syllable without the tone, and *vice versa*, short vowels in a simple syllable. (Especially are ו and — employed altogether promiscuously, to which usage only a slight tendency is noticeable in Hebrew. See Gesenius Lehrgebäude p. 60.) For examples of the former comp. הוֹיִינָה Deut. 23: 16, אֶהְיֶינָךְ Jer. 49: 19, עֲלִין [allin] Dan. 4: 4; of the latter קִטְלוּ.

4. The violation of the rule of Qamets Hhatuph, in such cases as הִיכְטָא is only apparent. The ו is only a superfluous *mater lectionis* and is by no means to be regarded as quiescing in Qamets Hhatuph, or as a consonant [*Ihärechma*] since it is written without Sheva. In general, however, Qamets Hhatuph seldom occurs in Chaldee words.

DAGHESH.

5. *Daghesh lene* is subject to the same general rules as in Hebrew.

a. The pron. suff. כֹּן and כֵּן never receive it.

b. In some editions, ךֿ in the middle of a word is treated as a diphthong, and the next letter does not receive Dagghesh lene; as בַּיִתְּךָ *baithi*. Generally however ךֿ is regarded as a proper consonant, and we find בַּיִתְּךָ *bāy-ti, geliy-tā*.

c. Nouns of the form גִּלְגֵּי (Heb. גִּלְגֵּי) are treated as though the ground-form was גִּלְגֵּי, and Dagghesh is inserted in the כ where a mixed syllable precedes; as גִּלְגֵּי, גִּלְגֵּי.

6. *Daghesh forte* compensative

a. Is inserted in the first radical of verbs אָ; e. g. אָרַח for אָרַח, Aphel from אָרַח.

b. In ךֿ of the passive prefix אָ it compensates for the omission of א the characteristic prefix of Aphel, e. g. אָרַח for אָרַח.

Note. The peculiarity of the Chaldee in both these cases is, that the letter for which compensation is made would, if the word were fully written, have *succeeded* the letter in which Dagghesh forte is inserted. In Hebrew this is unusual, and where it occurs might perhaps be denominated Chaldaism.

c. Sometimes, especially in the later Chaldee, it compensates for the omission of quiescents and consequent shortening of the vowel preceding the letter in which Dagghesh forte is inserted; as אָרַח instead of אָרַח, Gen. 3:2. Pseud. Jon. The converse of this also takes place; § 7. a. (2.)

7. Forms which regularly exhibit Dagghesh forte, but sometimes appear with a different orthography.

a. The letter ךֿ sometimes takes the place of Dagghesh forte, even where the radical form does not exhibit a ךֿ; e. g. אָרַח Dan. 2:25, instead of אָרַח or אָרַח from אָרַח. This may have arisen from an imperfect acquaintance with Chaldee. A Jew, on perceiving that ךֿ was expressed in Chaldee in many cases where his own language required Dagghesh forte or a long vowel compensating for it, would perhaps be liable to employ it even where it was not required by good Chaldee usage. See below § 6. a. note. Gesenius, Lehrs. § 33. 3.

b. Very frequently no compensation is made for the exclusion of Dagghesh forte from gutturals; e. g. אָרַח Gen. 3:3, אָרַח 2 K. 21:6.

c. As in Hebrew, Dagghesh forte is sometimes dropped when the letter in which it would regularly be inserted has Sheva.

MAPPIQ.

8. Mappiq is inserted, as in Hebrew, in ם where it is not quiescent.

a. In the Pronominal suffixes ם־ and ם־, comp. § 8.

b. In ם when it occurs as the last radical of a verb or noun and is not quiescent; e. g. ם־ Ps. 131 : 1, ם־ Dan. 2 : 28.

ACCENTS.

9. *a.* In the Chaldee portions of the original Scriptures, the same accents are employed, and subject to the same rules, as in Hebrew, only that the half-accent Metheg is much less regularly and less frequently inserted than in Hebrew.

b. In the Targum of Onkelos, the train of accents is substantially the same as in the original text. See Chrestomathy Part I. Note on No. 1.

c. To the text of the other Targums no accents have been appended.

§ 3. *Tone-Syllable.*

The tone falls in Chaldee, (as in Hebrew,) usually on the last syllable. The following forms are exceptions, and are accented on the penultimate.

1. Segholate nouns which follow the Hebrew form; as מֶלֶךְ, טַעַם, בִּינָן, which however occur almost exclusively in the biblical Chaldee.

2. Verbal forms terminating in ך־ א־ and ך־; as קִטְלָךְ, קִטְלָא, קִטְלָךְ, קִטְלָי, קִטְלָי.

3. The suffixes ך־ א־ א־ וְהִי; e. g. מִלְכָּךְ, רִגְלָךְ, הִרְדֵּיתִי, &c.

The German and Polish Jews place the tone in Chaldee (as they also do in Hebrew) on the penult. Whether this was the ancient Babylonish accentuation, cannot be decided from the accentuation prevalent in Syriac; since two closely related dialects may differ widely in this respect. Were

the vowels of the Chaldee, as we have them, entirely conformed to the old Babylonish pronunciation, we should have, in them, a clew to the ancient accentuation.

§ 4. *Of reading unpointed text.*

As points have not been attached to all the Chaldee text, and since the unpointed, (besides the use of the *matres lectionis* א, ו, י, which obtains likewise in Heb.) presents some peculiarities, it may be well here to notice, as an assistance in reading without vowels, one usage at least, which obtains in the Targums, viz. that a double ו or י is sometimes employed,

(a) In the middle of a word, either to indicate that these letters are moveable; as מצוותא i. e. מִצְוָתָא, תניינא i. e. תַּנְיִנָּא; or that they are to be pronounced double; as אהרורחת i. e. אֶהְרֹרַחַת, חייבין i. e. חַיִּיבִין.

(b) In the end of a word, especially when it is necessary to distinguish between the pronouns וְיִ and וְיָ; as רגלי i. e. רַגְלִי.

Note. Only one *abbreviation* occurs in the Targums, viz. יי for יהיה. The Talmud abounds with them. See J. Buxtorf De Abbreviat. Hebr. Basil. 1640. Svo.

PART II.

ETYMOLOGY.

CHAPTER I.

GENERAL PRINCIPLES WHICH REGULATE THE DERIVATION AND INFLECTION OF WORDS.

§ 5. *The subject generally.*

1. BEFORE entering upon the derivation and modifications of the various parts of speech, it will be necessary to notice briefly the general principles according to which these changes take place. In Chaldee, as in every other language, these changes respect partly consonants, and partly vowels, which will naturally divide this subject into two parts.

2. It is proper to distinguish, among the changes of consonants and vowels with which we meet in the inflections of the parts of speech, between those which are *necessary*, and those which are the result of *euphony*. The former class includes those changes which are essential to permanent forms,—those which run through the language, and which form, so to speak, its substratum. Such are the terminations of the persons in verbs, and of the numbers in nouns. Those changes, on the other hand, may be reckoned *euphonical*, which are not essential to the form, but result simply from facility of utterance;

as *אֶתְמִינֻס* instead of *אֶתְמִינֻס*, *בְּאִדְנִי* instead of *בְּאִדְנִי*, *אֶתְמִינֻס* instead of *אֶתְמִינֻס*. So in Latin we have *imminutus* for *inminutus*, *mi* for *mihi*, *hodie* for *hoc die*, &c. It is plainly with this latter class of changes that we are at present chiefly concerned.

§ 6. *Mutations of Consonants.*

The derivation and inflection of words, so far as they depend on the consonants, are effected by other letters (beside those which compose the root) being prefixed, inserted, or suffixed; or by the radicals themselves being omitted, doubled, or commuted with other letters; e. g. *מִקְטֵל* from *קָטַל*, *קָטֵל* from *קָטַל*; *מִקְטֵל* from *קָטַל*; *מִקְטֵל* from *קָטַל*. For these purposes the Chaldee employs the letters *א, ה, ו, י, ז, נ, ח*. It belongs to the details of etymology to exhibit the manner in which these servile letters are employed in each particular case. Those changes only will be noticed in this place, which, in the formation and inflection of words, are the results of euphony. Such are the *assimilation*, *transposition*, *omission*, *commutation*, and *insertion* of consonants.

a. Assimilation takes place regularly, (1) Of the letter *נ*, when it occurs as the final consonant of a mixed syllable and immediately precedes another consonant. Thus instead of *מִקְטֵל* is commonly written *מִקְטֵל*, instead of *מִקְטֵל*. Comp. § 18.—(2) Of *ח* in the passive prefix *אח* with a succeeding *ט* or *ד*, more rarely with any other letter. See § 10. 5.

Note. The converse of this takes place, when, instead of doubling a consonant, the letter *נ* is inserted; e. g. *אֶתְמִינֻס* for *אֶתְמִינֻס*, *אֶתְמִינֻס* for *אֶתְמִינֻס* Job 31: 12. Dan. 4: 9. (This takes place however in only a few words which must be learned by practice.)—*י* also is so used in the later Targumim; e. g. *אֶתְמִינֻס* instead of *אֶתְמִינֻס* Gen. 38: 9. Pseudo-Jon. *אֶתְמִינֻס* instead of *אֶתְמִינֻס* Eccl. 10: 12.

b. Transposition. The *ח* of the passive preformative

אָ regularly changes places with the first radical, when that happens to be a sibilant (ז, ס, צ, ש or שׁ); e. g. אֲשַׁתְּךָ, אֲסַתְּךָ, אֲצַתְּךָ.

c. The following letters are *droppel*. (1) י and נ in some forms in which they would stand in the beginning of a word without a vowel; e. g. פָּק instead of נֶפֶק, דֵּק [Imp.] for יָדֵק.—(2) Consonants destitute of vowels, by contraction; e. g. אֲתָשֶׁר instead of אֲתֹאשֶׁר, תִּרְיֹסֶר instead of תִּרְיֹסֶר. Here belong also אֲבֶר instead of אֲבֹר, אֲתָתֶה instead of אֲתֹתֶה Ex. 9:31, Jon.—(3) נ without a vowel and in the end of a syllable, of participles changed into tenses; e. g. קָטְלִיתֶן for קָטְלִיתֶן.—(4) Very frequently the quiescents; e. g. יָמִין instead of יָמִין, הָקִיר instead of הָקִיר.—(5) ת in the end of words, constantly in the absolute state of feminine forms like מַלְכֵּת;—also in the later Targums בִּי for בִּית Gen. 22:19, Jon.

d. *Commuation* takes place, especially of *quiescents*; (1) When one quiescent letter is exchanged for another capable of quiescing in the same vowel; as מִיבֶר instead of מִאֲבֶר, (which is merely an orthographical change);—(2) When a quiescent, homogeneous with the characteristic vowel of a particular form, is substituted for one which would be heterogeneous; as אֲקִים for אֲקִים (אֲקִים).

But those numerous cases of verbs לִא do not belong here, in which י appears instead of א; nor such instances as קָרְמִיָּה instead of קָרְמִיָּה; for in these cases the י is only the *original* consonant (which had been displaced by another) restored. See above.

e. *Insertion*. א prosthetic is sometimes inserted in cases where otherwise a syllable would commence with two consonants; e. g. אֲשָׁתִּי, אֲבִיר. Here belong also such cases as אֲתָנִי instead of אֲתָנִי, אֲתָקֵל instead of אֲתָקֵל. For *Daghesh forte* is here *euphonic*, being primarily designed to shorten the pronunciation, (see Gesenius, Lehrgeb. p. 860,) though it constantly indicates the

doubling of the consonant; and for this purpose the vowel of the **א** falls back to the **ה** of the prefix.

§ 7. *Vowel-changes.*

The derivation and inflections of words are effected, in the second place, by *vowels*, when forms of words derived from the same ground-form are characterized by different vowels; ex. מִלֵּךְ from מֶלֶךְ, קָטַל from קָטַל, סָבַל from סָבַל. It is impossible to decide, in each particular case, why such and such vowels have been selected as characteristic of the form. We can distinctly ascertain, however, what are the characteristics of particular forms; and this again must be referred to the details of etymology. Only some variations from the general principles which regulate these forms, and some other modifications of vowels which result from facility of pronunciation, will be noticed here. Vowels, in the course of formation and inflection, are *commuted*, *transposed*, *dropped*, or *inserted*.

a. Commutation of vowels; (1) Short for long, when a mixed syllable loses the tone; as קָלָהּ from קָלָהּ, חָנָהּ from חָנָהּ, עָקַר *const. state* of עָקַר. In these cases **י** pure generally becomes **י**; and **י**, **י**. When the long vowel remains unchanged, either that is impure, or the last consonant of the ground-form is thrown forward and pronounced with the suffix; e. g. שָׁלַחְתָּ Dan. 3:31. So constantly in Hebrew; as דָּבַרְתָּ. See above § 2. 2.—(2) Long vowels take the place of short;—in pause; as כָּסָה Dan. 2:32, אָמַר Dan. 4:6, אָחָה Gen. 4:11, מָשַׁחָה Ex. 4:13, (though this is not universally the case; comp. Dan. 2:9, 17);—before a guttural which would regularly be doubled; as מְבַרְכָּה instead of מְבַרְכָּה, מְאַרְעָה instead of מְאַרְעָה, (although this likewise is not without exceptions, especially if the guttural be **ה** or **ה**. Dan. 4:16, 24);—

before other consonants, less frequently; as אִיקְרוֹן instead of אֶקְרוֹן Gen. 38 : 9. Ps. Jon. see § 6. a.;—when a quiescent which would regularly have a composite Sheva, drops it and quiesces in the preceding vowel; as לִאֲדִין instead of לֶאֲדִין.—(3) It is for the sake of euphony that, in final syllables which terminate in a guttural, Pattahh is usually found before it, instead of the usual characteristic vowel; as יִשְׁלַח instead of יִשְׁלַח, יִשְׁבַּח instead of יִשְׁבַּח; also that when a syllable terminates in a quiescent preceded by a heterogeneous vowel, that vowel becomes homogeneous; e. g. אִזְכִּיר instead of אֶזְכִּיר.

The case of *simple* syllables, in which long vowels have displaced the short ones, does not belong here. In most of these instances, the *punctuators* probably employed the short vowels; and such forms as יִשְׁכְּנוּ, בִּקְרוּ occur only in particular editions.

b. Transposition of vowels takes place in some monosyllabic forms of verbs, the vowel of which is between the last two radicals, when they receive a pronominal suffix; as קָטַל from קָטַל;—also in some contracted forms of verbs לֵעַ; as יִדְקַק for יִדְקַק;—and finally, in cases like קָם for קָם, מָצַי for מָצַי, when the moveable א or י, etc. throws back to the preceding consonant its own vowel, for the sake of quiescing in it.

c. Vowels are dropped, in the final syllable of ground-forms, only when formative syllables are added, and then much less frequently than in Heb.; e. g. עָלַם from עָלַם, קָטַל from קָטַל, פָּרַח from פָּרַח, יִקְטִיל from יִקְטִיל. The vowels most frequently omitted are Pattahh, Tseri and Hhireq.

d. Finally, vowels are inserted; (1) When two consonants would otherwise stand together without a vowel in the beginning of a syllable; as יִקְטַל from קָטַל, מִלְכָּה from מִלְכָּה. The vowel most commonly employed in such cases to facilitate pronunciation is Hhireq. But when

the following consonant is a guttural, and has a composite Sheva, the preceding consonant takes the short vowel corresponding with this Sheva; as **וְאָמַר**, **וְאָמַר**.—(2) In cases like **וְהָרְבִּית** Ez. 7:18, **וְהָרְבִּית** Ez. 4:15, instead of **וְהָרְבִּית**, **וְהָרְבִּית**; where three consonants would come together, in the beginning of a syllable, without a vowel.

Note. In case (1) the inserted vowel regularly belongs to the first of the two consonants which would have been without vowels. In the later Targums, a practice somewhat different prevails to considerable extent. Instead of a *short* vowel under the first consonant, a *long* vowel appears under the second; e. g. **וְאָמַר** instead of **וְאָמַר** Gen. 3:1. Ps. Jon. et passim. **וְהָרְבִּית** instead of **וְהָרְבִּית** Gen. 3:24. Ps. Jon.

CHAPTER II.

PRONOUNS.

§ 8. *Personal and Possessive Pronouns.*

1. Personal pronouns are divided, as in Hebrew, into two classes, separate and suffixed. The former express, with some exceptions, the nominative case, and the latter the oblique cases.

TABLE OF THE SEPARATE PRONOUNS OR GROUND-FORM.

Singular.		Plural.	
1. c.	אֲנִי (אֲנִי) <i>I</i>	1. c.	אֲנֵנוּ , אֲנֵנוּ , אֲנֵנוּ (אֲנֵנוּ) <i>we</i>
2. c.	אַתָּה , אַתָּה (אַתָּה) <i>thou</i>	2. m.	אַתְּ , אַתְּ (אַתְּ) <i>ye</i>
3. m.	הוּא , הוּא (הוּא) <i>he</i>	2. f.	אַתְּ , אַתְּ (אַתְּ) <i>ye</i>
Prov. 25:20, like the Syr.)		3. m.	הֵנוּ , הֵנוּ (הֵנוּ) <i>they</i>
3. f.	הִיא , הִיא (הִיא) <i>she</i>	3. f.	הֵנָּה , הֵנָּה (הֵנָּה) <i>they</i>

2. The suffix (or inseparable) pronouns are appended to verbs, to the signs of cases (§ 60) and prepositions, or to nouns. In the last case they are usually translated by possessive pronouns, though the genitive of personal pronouns would more exactly express them; precisely as in

Greek, *πατήρ μου*, &c. The following are the suffixes attached to verbs.

1. c.	אֲנִי (אֲנִי)	<i>me</i>	אֲנֵנוּ, אַתָּנוּ (אֲנֵנוּ, אַתָּנוּ)	<i>us</i>
2. m.	אַתָּה, אַתָּה	} <i>thee</i>	אַתָּה	} <i>you</i>
2. f.	אַתְּ, אַתְּ, אַתְּ		אַתְּ	
3. m.	הוּא, הוּא (הוּא, הוּא)	<i>him</i>	הוּא, הוּא	} <i>them</i>
3. f.	הִיא, (הִיא)	<i>her</i>	הֵם, הֵן, הֵן	

Which of the forms is to be used in each particular case, is explained in § 16, where also will be found an explanation of the so-called *Nun epenthetic*, which is frequently inserted between the verbal form and its suffix.

3. The suffixes of nouns are divided, again, into two classes, viz. those attached to nouns singular, and those attached to nouns plural. The latter are expressed by somewhat lengthened forms, in which the *י* of the plural termination commonly appears. They are generally the following:

I. SUFFIXES TO NOUNS SINGULAR.

Singular suffixes.		Plural suffixes.	
1. c.	אֲנִי <i>my</i>	אֲנֵנוּ	<i>our</i>
2. m.	אַתָּה } <i>thy</i>	אַתָּה, אַתָּה	} <i>your</i>
2. f.	אַתְּ, אַתְּ	אַתְּ	
3. m.	הוּא <i>his</i>	הוּא, (הוּא)	} <i>their</i>
3. f.	הִיא, (in bibl. Ch. הִיא) <i>her</i>	הֵם, הֵן	

Note 1. Twice, instead of הוּא appears אֲנִי Dan. 4:15, 5:8; the Targumists wrote likewise הוּא Gen. 1:12, 21, or with the full orthography הוּא. Appended to the words אֲנִי, אַתָּה and הוּא which before suff. take the forms אֲנִי, etc., the suff. of the 2d and 3d per. sing. take the forms אַתָּה, הוּא; the last of which forms occurs also elsewhere as a noun-suffix. Gen. 3:5. Est. 1:12.

The same forms are attached to *prepositions*. (excepting such as are originally plural nouns, § 44. 2.) and to the *signs of cases* הֵן, הֵן, etc.; as הֵן, הֵן, etc. See below § 44.

II. SUFFIXES TO NOUNS PLURAL.

Singular suffixes.		Plural suffixes.	
1. c.	אֲנִי <i>my</i>	אֲנֵנוּ, אַתָּנוּ (אֲנֵנוּ, אַתָּנוּ)	<i>our</i>
2. m.	אַתָּה, אַתָּה } <i>thy</i>	אַתָּה, אַתָּה	} <i>your</i>
2. f.	אַתְּ, אַתְּ	אַתְּ	
3. m.	הוּא, הוּא <i>his</i>	הוּא, הוּא	} <i>their</i>
3. f.	הִיא, (Dan. 7:7, 19.) <i>her</i>	הֵם, הֵן	

Note 1. These suffixes are regularly appended, however, only to plurals masculine. Indeed, it is from the termination of such nouns, that the ך comes, which appears in the suffix of the 2d per. sing. and in all the plural suffixes. Feminines frequently take the sing. suff. ך, ך, etc. Gen. 20: 17. Dan. 2: 32, 5: 2. Ez. 4: 17, 6: 18. Is. 1: 4. Prov. 1: 18. Gen. 47: 9. In Syriac this is constantly the case. The Chaldee exhibits a medium between the usage of the Hebrew and that of the Syriac.

Note 2. The suffix ך is in some editions written ך or ך. Frequently it appears abbreviated ך Dan. 5: 10. 2 Sam. 11: 8, 21. Ps. 119: 4.—So also the feminine ך is in many editions written ך, so that the genders are not distinguished. Isa. 49: 18. Ven.

Note 3. The possessive pronoun may be expressed separately from its noun by appending suffixes to יל (comp. of the relative ך, and ך, sign of the dative case); or, more rarely, to יר (comp. of ך relative and ך, sign of the genitive case); e. g. מלך ילך, *thy king*, lit. the king who [is] to thee. Usage has however made these particles mere signs of the genitive; for even to them ך (relative) is prefixed.

Note 4. Prepositions which are originally plural nouns take the suffixes of pl. nouns; e. g. בְּחַרְי, בְּחַרְי, בְּחַרְי. See § 44. 2. So also do אִיח [= Heb. לִישׁ] לִישׁ its negative, and כְּפִא, *as*; e. g. אִיח, לִישׁ, and the suffix must be rendered in the nominative case.

§ 9. Other Pronouns.

1. The *Demonstrative Pronouns* are, sing. masc. דָּךְ (דָּךְ Gen. 37: 19, דָּךְ Job 9: 24,) דָּךְ (Jer. 26: 9;) fem. דָּךְ, דָּךְ; com. דָּךְ, דָּךְ (דָּךְ) (Ps. 24: 6, 52: 8,) *this, that*; plur. com. אֵלֶּךְ, אֵלֶּךְ, אֵלֶּךְ *these, those*.

Note. With the Hebrew article, הָאֵלֶּךְ (Ex. 20: 1) are equivalent to our expressions *this very, precisely this*. So also are the forms אִיחָה, אִיחָה, אִיחָה (Ruth 1: 16. Lam. 1: 4.)

2. The *Relative Pronoun* is ך (as a prefix), or ך* (as a separate word), of both genders and both numbers. It designates regularly the Nominative or Accusative. How the other oblique cases are indicated, see in Syntax § 60.

3. The *Interrogative Pronouns* are expressed, sometimes, according to the Hebrew analogy, by מִן *who?* of

* In the Egyptian Aramean inscriptions ך and ך. Comp. the Heb. ך.

persons, (whence מִי for מִן Prov. 20:6, 27:4,) and מַה (מָה) *what?* of things: sometimes, by prefixing the interrogative particle אִי to the *demonstrative pronoun*: אִי־זֶה m. אִי־הוּ f. (הִידֵּן, הִידָּה). The latter mode is rather more expressive, *who indeed? who then?*

On the mode of designating the reflexive and reciprocal sense of pronouns, compare Syntax, § 49. 1.

CHAPTER III.

VERBS.

§ 10. *Derivation and inflection of verbs generally.*

1. Verbs, as in Hebrew, are generally *primitive*. A few are formed from nouns, and are called *denominatives*; e. g. שָׁרַשׁ *to eradicate*, אֶשְׁתָּרֵשׁ *to take root*, from שָׁרֵשׁ *a root*; הֶצְחִיל *to pitch a tent*, from אֶהְלֵא *a tent*; אֶשְׂתָּמַרְדֵּעַ *to be acquainted*, from מֵרַדַּע *an acquaintance*.

2. The roots of verbs consist, generally, of three consonants which are pronounced in one syllable with the vowel — under the middle radical. A few consist of four consonants [quadriliterals], and are pronounced with $\text{—} \text{—}$; as כִּסְּתָה *to cover*. The root is the third person singular masculine Praeter, and from this are derived, not only the other parts of the active voice, but a passive consisting of the same moods and tenses.

Derivative Conjugations.

3. As in Hebrew, other forms, derived from the root and analogous to it, are employed to express various modifications of the original sense. These also are conjugated through an active and a passive voice. They are generally two, אָקַט and קָטַל. These, as well as the

ground-form, are called *conjugations*; so that we may reckon in Chaldee three usual conjugations, each including an active and a passive voice. For the unusual conjugations, Shaphel, Poël, &c., see § 14.

4. *Characteristics and signification of the conjugations.* (1) The 2d conjugation or Paël is characterized, like the Hebrew Piel, by Daghesh forte in the 2d radical. (a) Its signification is usually *causative*, when Peal is intransitive; as הָכִים *to be wise*, הִכִּים *to make wise*; הָיִיר *to be white*, הִיִּיר *to make white, to wash*. (b) Frequently Paël has merely the sense of *exhibiting, regarding, or treating* a person as being or doing what is expressed in Peal; e. g. כָּדַב *to lie*, הִכָּדַב *to regard one as a liar, to convict one of falsehood*. (c) Sometimes it is *privative*; as הִשָּׁן *to remove ashes*; הִסָּק *to clear out stones*.

(2) The characteristic of the 3d conjugation or Aphel is א (sometimes ה) prefixed to the root, and the vowel ֶ (or ִ) in the last syllable. In signification it is usually (a) *causative* of Peal (especially in verbs which want Paël, though both are sometimes found; e. g. כָּמַס, הִכָּמַס). Thus הִלְבִּישׁ *to put on*, הִלְבִּישׁ אֶלְבִּישׁ *to cause [another] to put on, to clothe*, הִחָטָא *to sin*, הִזְחִיט *to seduce or entice to sin*. Sometimes, (b) like Paël, it has merely the sense of *exhibiting, &c.*, e. g. הִזְדַּק *to show [a person] to be righteous, to treat as righteous, to acquit*.

Note. The same conjugations are not in use in all verbs. A large number appear only in Peal, others in Paël only; for examples of the latter compare חָבַר, חִבְּרָה. Where the same verb has both Paël and Aphel, these two conjugations, for the most part, have different senses; e. g. הִזְלִיחַ *to advise*, הִזְלִיחַ *to constitute a king*.

5. The Passives of all the conjugations are characterized by the preformative syllable אָחַ. The ח of this prefix is sometimes assimilated to the succeeding letter, or transposed with it, as follows.

(a) When the active form commences with ד, ט or ת, the ת of the passive prefix is assimilated, and expressed by *Daghesh forte* in the following letter; e. g. אָדָרַר, אָטָטַר, אָתָתַר, from דָּרַר, טָטַר and תָּתַר. Less frequently, and only in the later Targums, does the same assimilation take place before other letters; e. g. אָתָרִיב *it is written*, for אָתָתִרִיב, Eccl. 12 : 10.

(b) If the ground-form commences with a sibilant [ז, ס, צ, ש, or שׁ], the ת is inserted after that letter; e. g. אָשְׁתַּבֵּק. But after ז, it is changed into ד; as אָדָרַמֶּן from זָרַמֶּן; and after צ into ט; as אָטָטַרִי from צָרַרִי.

The signification of these forms is not merely passive, but sometimes reflexive or reciprocal; as אָתָרַמְלָה *to consult together*; frequently, even in the sense of the Greek middle voice; e. g. אָתָתַבֵּן *to get an advantage*.

Moods and Tenses.

6. All these conjugations have, in both active and passive voices, the Praeter and Future tenses, the Infinitive and Imperative moods, and the Participle. The actives have two participles throughout. All these arise out of the ground-form, mediately or immediately, by the insertion of formative letters, or by a different pronunciation of the radicals, or by both together. The different persons of the Praeter and Imperative are formed, as in Hebrew, by suffixes, and the Future by prefixes and suffixes, originally fragments of personal pronouns.

7. *Verbs are either regular or irregular.* The former class includes all those verbs, the radicals of which remain unchanged throughout all their inflections; the latter, those which suffer a change or omission of one or two radicals.

§ 11. *Inflection of the Regular Verb.*

1. Most nearly connected with the Praeter stands the *Imperative*, from which the Future is derived. The Imperative of Peal is characterized by the vowel $\bar{a}$; those of Paël and Aphel are like the Praeter of the same conjugation.

2. The *Future* is derived from the Imperative by prefixing ʔ, which is pronounced in Peal with ʔ, in Paël with ʔ, in Aphel (where the ʔ suffers elision) with ʔ, and in all the Passives with ʔ [ʔʔ].

3. The *Infinitive* is formed from the Praeter in two ways. (a) In Peal by the prefix **ṣ**. (b) In the other conjugations and in all the Passives, by the sufformative syllables **ṣ-ṣ**.

4. The *Participles* are also derived from the *Praeter*, and are formed, (*a*) In *Peal*, by merely changing the vowels, קָטַל, קָטַל; (*b*) In all the other conjugations and in the *Passives*, by prefixing מַ which is pronounced in *Paël* with פַּ, in *Aphel* with פֶּ and in the *Passives* with פִּ, מַּ. Of the two *Participles* in the *Active* forms, the first has פַּ constantly in the last syllable, and is active; the second has פֶּ in the ultimate, with a passive signification.

5. The formation of the persons is more simple in the Praeter and Imperative, in the Future more complex. The following table exhibits the letters and syllables employed in forming the different persons.

	Sing.	3. m.	3. f.	2. m.	2. f.	1. c.	Pl. 3. m.	3. f.	2. m.	2. f.	1. c.
Praeter.	—	ἦν	ἦν	ἦν	ἦν	ἦν	ἦσαν	ἦσαν	ἦσαν	ἦσαν	ἦσαν
Imperat.	—	—	—	—	—	—	—	—	—	—	—
Future	—	ῶ	ῶ	ῶ	ῶ	ῶ	ῶμεν	ῶμεν	ῶμεν	ῶμεν	ῶμεν

6. When sufformatives are added which take the tone,

(a) The vowels — , — and — (the latter only in the Fut. Peal) of the final syllable of the ground-form, are dropped, provided the sufformative commences with a vowel. Those which precede ִ and ֶ of the 3d person plural Praeter, and the termination of the Imp., since these sufformatives do not take the tone, are retained.

(b) In the 3d pers. fem. and 1st pers. com. sing. Praet. in Peal and Ithpeel, where two consonants would, according to the above rule, come together without a vowel, Hhireq is introduced to facilitate pronunciation.

Note. The principal variations of the Chaldee, from the mode of forming the persons in Hebrew, are, that, in the former. the 2d p. sing. Praet. has, generally, no distinction of gender, while the 3d p. plur. has; and that the 3. plur. fem. Fut. takes ִ instead of ֶ for its preformative. The sufformatives of the Future (e. g. ִ) are capable of an easier explanation than in Hebrew.

§ 12. Notes on the paradigm of the Regular Verbs.

I. Generally.

1. Forms with — are often written fully (ִ) or even with — , e. g.

a. 1 sing. and 2. f. plur. Praeter; as ִ Gen. 3:10, (ִ Pseudo-Jonathan,) ִ Ex. 1:18. Ps. Jon.

b. Paël and Aphel; e. g. ִ 2 K. 6:23, ִ Ps. 16:2.

c. The Part. act. in Pe. e. g. ִ Dan. 4:10, 20, ִ Gen. 3:15. Jeru. Targ. ִ Gen. 3:9. Pseudo-Jon. should doubtless be read ִ .

d. The Participle Peil sometimes, though seldom, appears in a contracted form; as ִ Dan. 5:27.

2. Praeter. The 2. p. sing. masc. sometimes as ִ Prov. 23:8. 2 Sam. 14:13. The 1st pers. sing. m. sometimes appears in the form ִ , Gen. 3:10, 13, Pseud. Jon.; or even like the 2d person; e. g. ִ , Gen. 3:22, Pseud. Jon. The 3. p. pl. m. sometimes in the later Targums takes a paragogic ִ ; e. g. ִ Gen. 3:7, ִ Ps. 148:7. The fem. sometimes appears ending in ִ ; as ִ Ruth 1:10, ִ 1:19.

3. Future. Instead of the formative ִ the Targum of Proverbs, in accordance with the Syriac, exhibits also ִ ; e. g. ִ Prov. 16:10, etc. Compare Dathe, *de ratione consensus version. Chald. et Syr. Prov.* Leipzig, 1764. pp. 16.—Instead of ִ , appears ִ as termination of the 3d p. pl. m. Ez. 4:12. ִ .

4. Infinitive. The biblical Chaldee has ִ sometimes instead of ִ , termination of all the Inf. excepting Peal. Dan. 2:12, 14. Ez. 7:14. Dan. 6:4. In the Targums sometimes appears ִ (without suffixes) Esth. 1:5. Ps. 102:23. Sometimes the characteristic ending ִ is

omitted; as 1 Sam. 26:25, 30:8. Paël, Aphel and the Passives have sometimes a ׀ prefixed to the Inf. e. g. מְחַלְּבָא Sol. S. 1:7. מְבַשֵּׁשׁ Deut. 32:23. Jerusalem Targ. Forms like מְחַלְּבִי Lev. 13:7. Jon. מְחַלְּבִי Job 1:13. מְחַלְּבִי Deut. 18:10. Jer. T., with paragogic ׀, are more rare.

5. *Passives*. Instead of the preformative פּ the biblical Chaldee frequently exhibits הּ (Ez. 6:2. &c.); the later Targums in the 1st. conj. הּ; e. g. מְחַלְּבִי 1 Sam. 23:7; (agreeing with the Rabbinical conj. Nithpaël); and in the Inf. of all the conj. מְחַלְּבִי as מְחַלְּבִי Ex. 21:20, Jer. T. מְחַלְּבִי Deut. 32:1, Jer. T. On the other hand Prof. Winer in the second ed. of his grammar remarks that the Participles sometimes drop their initial ׀, and cites as examples מְחַלְּבִי Job 28:21, and מְחַלְּבִי Gen. 31:15, J. T.; but Walton's Polyglott has in these passages מְחַלְּבִי and מְחַלְּבִי.

II. Notes on the several conjugations.

1. *Peal*. a. Some verbs, especially such as are intransitive, take ׀ (׀) or — (׀) and a few ׀ as the characteristic vowel of the Praeter; e. g. מְחַלְּבִי to be evil, מְחַלְּבִי to be good. מְחַלְּבִי to sit, מְחַלְּבִי to lie (recline). מְחַלְּבִי to be strong, מְחַלְּבִי to sleep, Gen. 2:21, מְחַלְּבִי to be dry. These vowels remain in those persons where ׀ is usually retained; e. g. מְחַלְּבִי Prov. 30:7, מְחַלְּבִי Ez. 5:9. מְחַלְּבִי 4:12, מְחַלְּבִי Jer. 49:4. The 3d p. sing. fem. also retains its vowel; as מְחַלְּבִי Ez. 4:24, מְחַלְּבִי Ezek. 26:2.—Such verbs in ׀ or ׀ form the Imp. in ׀, ׀ or ׀; as מְחַלְּבִי 1 K. 22:30, מְחַלְּבִי Job 2:5; the Future in ׀, ׀ or ׀; as מְחַלְּבִי Dan. 5:16, מְחַלְּבִי Deut. 23:30, מְחַלְּבִי Gen. 31:35. When two forms of the Future, as ׀ and ׀, or ׀ and ׀ coexist in the same verb, they have different significations; e. g. מְחַלְּבִי Num. 1:51. [who] will approach, (Future.) מְחַלְּבִי Isa. 5:19. let [it] approach, (Optative,) etc. But verbs in ׀ form the Fut. in ׀; e. g. מְחַלְּבִי Ps. 121:4.

b. The Infinitive, in the later Targums, has sometimes the termination ׀; e. g. מְחַלְּבִי Ps. 118:7. Sometimes it has the form מְחַלְּבִי, Job 29:6. Ruth 4:6; less frequently like the Heb. מְחַלְּבִי or מְחַלְּבִי; e. g. Gen. 49:6. Ruth 2:1. Ps. 105:14, (even with suff.) or as Inf. absol. מְחַלְּבִי Lev. 13:7, Pseud. Jon.

c. The Imperative exhibits, in a few instances, the full orthography מְחַלְּבִי, 2 Sam. 13:20. Ps. 31:24. It sometimes occurs with Hholemi in accordance with Hebrew analogy; as מְחַלְּבִי Ps. 26:2; especially with suff. fixes; e. g. מְחַלְּבִי 1 Sam. 20:8.

2. *Ithpeel*. The last syllable sometimes takes ׀ (׀); e. g. מְחַלְּבִי Dan. 2:44, comp. 2 K. 7:4. Prov. 3:5. Gen. 9:7, מְחַלְּבִי Eccl. 12:11. Sometimes ׀; as מְחַלְּבִי Gen. 14:15.—Preformative sometimes ׀, Dan. 7:15.

3. *Paël*. א preformative of 1. sing. Fut. has sometimes ׀; e. g. מְחַלְּבִי Isa. 42:9, מְחַלְּבִי 63:3; and even ׀; as מְחַלְּבִי Deut. 32:1. Jon., where the Jer. T. has מְחַלְּבִי.—As in Hebrew, Daghesh forte is sometimes omitted when the middle radical has Sheva.

4. *Ithpaal*. Final vowel sometimes ׀ or ׀; e. g. מְחַלְּבִי Hos. 4:11,

אֶהְיֶה Ps. 105:25, מְהֵבֵן Gen. 3:15, Jer. T. Heb. Pual forms occasionally appear instead of this conjugation; as מְיוֹשֵׁן Isa. 53:5, מְבָרֵךְ Gen. 28:17, Jon. מְצַחֵר Gen. 37:3, Jon.

5. *Aphel*. In the biblical Chaldee, and occasionally in the Targums ה appears as the preformative of this conj. (הַקְטִיל) and even in the Part. and Part. after the characteristic prefixes; e. g. הִקְטִיל Ez. 5:12. הִקְטִיל Dan. 5:29. הִקְטִיל 7:21, הִקְטִיל Ez. 4:13. הִקְטִיל 6:10.—Hiphil sometimes takes the place of Aphel in the biblical Chaldee; e. g. הִקְטִיל Dan. 5:20, 7:22.

6. *Itaphal*. For this conjugation, which indeed *elsewhere* is seldom found, the biblical Chaldee constantly exhibits *Hophal*; e. g. Ez. 4:15, Dan. 4:33, 7:11, (with Qamets Hhatuph or *Shureq*.)

§ 13. *Personal inflection of the Participles.*

1. The Participles of all the conjugations, in order to supply the want of a Present tense, are, as in Hebrew, construed with the separate Personal Pronouns of the first and second persons; e. g. קָטַל אֲנִי *I kill*. Beside this mode, the Chaldee has one peculiar to itself, viz., to inflect the Participle by the addition of pronominal fragments, thus forming in fact a new tense. The two Participles Peal are, after this mode, inflected as follows.

<i>First Participle.</i>		<i>Second Participle.</i>	
Sing.	Plur.	Sing.	Plur.
2 m. קָטַל * [*]	קָטְלִיתִין	קָטַל	קָטְלִיתִין
2 f. קָטַלְתִּי	קָטַלְתִּין	קָטַלְתִּי	קָטַלְתִּין
1 m. קָטַלְנָא	קָטַלְנִין	קָטַלְנָא	קָטַלְנִין
1 f. קָטַלְנָא	קָטַלְנִין	קָטַלְנָא	קָטַלְנִין

2. In the biblical Chaldee a kind of passive preterite tense is in use, formed by appending the sufformatives of the Praeter to the Part. Peil. It takes the place of Ith-peel.

1. c.	2. f.	2. m.	3. f.	3. m.
קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי—תָּא	קָטַלְתִּי	קָטַלְתִּי Sing.
קָטַלְנָא	קָטַלְתִּין	קָטַלְתִּין	קָטַלְנָא	קָטַלְתִּין Plur.

* *Qatēlāth*, not *qōllāth*, § 2. 9. a. The learner should bear in mind that a knowledge of forms alone can enable him to distinguish Qamets Hhatuph from Qamets.

Comp. Dan. 5:27, 28, 30, 7:4, 6, 11. Ezra 5:14. That these are not to be considered forms of Praeter Peal with — is plain, partly from their passive signification, and partly from the fact that other forms of the same are usually employed in the Praeter in an active sense.

§ 14. *Unfrequent Conjugations and Quadriliterals.*

1. As in Hebrew, certain unfrequent conjugations occur, some of which are confined to particular classes of irregular verbs.

a. Poel and *Ithpoal*, characteristics, same as in Hebrew; e. g. סִבֵּק Hos. 13:5, סִבֵּר Num. 11:12; especially in verbs עֵעַ; as שׁוּמֵם, אֲשַׁחֲמֵם.

b. Polel and *Ithpolel*, in verbs עָרָ; e. g. רוּמֵם Ps. 75:8. Dan. 4:34, אֲתָרוּמֵם Dan. 5:23. Ps. 107:25.

c. Palel and *Ithpalel*; as אֲשַׁחֲמֵם, טַחֲמֵם.

d. Palpel, formed by repeating the first and third radicals, and *Ithpalpal*; e. g. בִּלְבַּל Gen. 11:9, טַחֲטֵחֵם, (from טוּם) Judg. 3:22, דִּכְדְּךָ (from דִּיךָ) Ps. 143:3. Comp. §§ 19, 22.

e. Shaphel and *Ishtaphal*; e. g. שָׁכַל Ez. 4:12. Gen. 49:10, אֲשַׁחֲבֵב Gen. 49:10, יִשְׁתַּכֵּל Ez. 4:13.

שָׁצַי Ez. 6:15, is Shaphel from שָׁצָא Gen. 2:2, without א, שָׁצַי; Passive אֲשַׁחֲצֵי *to procure the completion of a thing, to finish.*

2. *Quadriliteral verbs* follow usually the form of Paël; e. g. קָרַב (Syr. ܩܪܒܐ i. q. *karraḡarēv*) Job 37:20, קָרַב 20:15, תִּרְגֵּם *to interpret.* The origin of these verbs is to be explained, for the most part, as in Hebrew. See Gesenius Lehrgeb. p. 861, seq.

Note. Altogether peculiar is the verb שִׁיזַב (שִׁיזַב) Dan. 3:28. *Fut.* יִשִּׁיזַב Isa. 53:11. *Inf.* שִׁיזְבָה Dan. 3:15. *Part.* מְשִׁיזַב Dan. 6:28. *Pass.* אֲשִׁיזַב Gen. 32:30. Syr. ܫܝܙܒ. This Chaldec form should however be regarded rather as a kind of *Poel* than as a quadriliteral.

§ 15. *Verbs with Gutturals.*

1. The gutturals (א, ה, ח, ע, and to some extent also, ר) present the same peculiarities as in Hebrew. It will

be sufficient therefore to give examples of the most important forms.

2. Verbs Pe guttural. *Peal*, Praet. עָבַד f. עֲבַדְתָּ 2. m. אָחַד (אֶחָד), עָבַדְתָּ 1. c. עָבַדְתָּ, Imp. עָבֵד, עָבִיד, עָבִיד, אָזַל (אֶזֶל), אָחַד Ex. 4:4, fem. עָבַדְתָּ, (אָמַרְתָּ Gen. 12:13), Plur. עָבַדְתֶּם Ex. 5:16, אָמַרְתֶּם Dan. 2:9, Inf. מְעַבֵּד, מְעַבֵּד, Fut. יַעֲבֹד, יַעֲבֹד, יַעֲבֹד, Participle עָבֵד, עָבִיד. — *Ithpeel*, אֶתְעַבֵּד, אֶתְעַבֵּד. — *Pael*, Praet. עָבַד, Fut. יַעֲבֹד. — *Ithpael*, אֶתְעַבֵּד. — *Aphel*, Praet. אָעַבַד, אָעַבַד, אָעַבַד, Fut. יִעָבֵד, יִעָבֵד, Part. מְעַבֵּד.

3. Verbs Ayin guttural. *Peal*, Praet. יָחַד f. יָחַדְתָּ 2. m. יָחַדְתָּ 1. c. יָחַדְתָּ; Imp. יָחַד; (יָחַדְתָּ); Inf. מְיַחֵד; Fut. יַיַחֵד; Part. יֹחֵד. — *Ithpeel*, אֶתְיַחֵד, אֶתְיַחֵד. — *Pael*, חָרַשׁ, Inf. קָרַב. — *Aphel*, אָבַד.

4. Verbs Lamedh guttural. *Peal*, Praet. שָׁכַח fem. שָׁכַחְתָּ; Imp. שָׁכַח, שָׁכַחְתָּ; Fut. יִשְׁכַּח, יִשְׁכַּח; Part. שֹׁכֵחַ. — *Ithpeel*, אֶשְׁכַּח, fem. אֶשְׁכַּחְתָּ. — *Pael*, Praet. שָׁכַח, Fut. יִשְׁכַּח; Part. act. מְשַׁכַּח Dan. 4:34. — *Ithpael*, אֶשְׁכַּח. — *Aphel*, אָשַׁח, אָשַׁח, 1st. pers. אֶשְׁכַּח.

Note 1. When the first radical of a verb Pe guttural happens to be א, this letter is frequently dropped in *Ithpeel* when it would be without a vowel (i. e. would have a composite Sheva), and by way of compensation, ה of the prefix takes Dagheshe forte; e. g. אָחַד instead of אֶחָד Num. 15:13, 35:33.

Note 2. Verbs Lamedh guttural have the Praet. 3. sing. fem. sometimes terminating in — or — (the latter only in verbs ל"ר) with the tone on the penult; e. g. אָמַרְתָּ Gen. 30:16, אָמַרְתָּ Dan. 5:10, יָבַרְתָּ Gen. 16:3.

Note 3. When the 1st radical takes a comp. Sheva, verbs פ"א and פ"ב usually have —, Dan. 2:9. Sol. S. 5:3; verbs פ"ח and פ"צ, generally —.

Note 4. Forms like הִחֲסִין Dan. 7:22, belong not to *Aphel* but to *Hi-phil.* and are Hebraisms.

Note 5. Occasionally verbs with א for their second radical, exhibit י instead of that letter in *Pael*; as שָׁאַל from שָׁאַל, שָׁאַל from שָׁאַל. See § 6. d.

v

§ 16. *Regular Verbs with suffix Pronouns.*

1. Of the suffixes given above in the table, § 8, 2. those which begin with a vowel, are generally appended to verbal forms terminating in a consonant; and *vice versa*, those which begin with a consonant, to verbal forms terminating in a vowel. The Imperative and Participles must be excepted, as they frequently take those suffixes (of the 1st pers. sing. and plur.) which have no union-vowel; as קָטַלְתִּי, קָטַלְתֶּם.

2. The changes which verbs undergo in consequence of the accession of pronominal suffixes, respect chiefly the vowels, which are sometimes dropped, sometimes transposed. See Paradigm II.

(a) *Peal*, Praeter. Before suffixes which have a union-vowel the 3d pers. sing. masc. has the form קָטַל; as קָטַלְתָּ *he killed thee*, קָטַלְתָּם *he killed us*, קָטַלְתֶּם *he killed them* [*those men*]. Before כִּן and כֵּן the original form remains. The 3d pers. plur. masc. becomes קָטְלוּ, (before כִּן and כֵּן, קָטְלוּ,) the fem. which is rare, קָטְלָה; as קָטַלְתָּהּ, the 2d masc. קָטַלְתָּ. The 2d pers. sing. remains unchanged, though in a few cases we have for the fem. קָטַלְתִּי, Jer. 15:10. The 1st pers. sing. takes the form קָטַלְתִּי, (rarely קָטַלְתִּי, as Num. 23:11, Jer. 30:14, or קָטַלְתִּי Gen. 3:22, Pseudo-Jon.) The 1st pers. plur. has the form קָטַלְתִּים and takes suffixes for the most part with the union-vowel י; e. g. קָטַלְתִּים *we killed him*.

In the Venice Polyglott, and occasionally in Walton, the 3d p. sing. masc. Praet. retains its vowel under the second radical; as קָטַלְתָּ for קָטַלְתָּ.

(b) *Future*. The 3d fem., 2d masc., and 1st pers. sing. receive suffixes precisely like the 3d pers. masc., and that, for the most part, with Nun epenthetic. The 2d and 3d persons plural fem. take the *form* of the masculine,

i. e. with suff. these forms are *common*. See Job 19 : 15. Gen. 30 : 13. Ex. 1 : 16.

(c) *Imperative*. Forms with — in the 2d pers. plur. masc. throw this vowel back to the first radical before suffixes; e. g. אֲפִלְיָהּ Ex. 16 : 25.

(d) The *Inf.* and *Part.* Peal, having the form of nouns, may take the suffixes either of verbs or of nouns; as מִקְטָלִי and מִקְטָלֶיךָ.

(e) In all those persons of *Paël* and *Alphel*, which terminate in the third radical, — is dropped before suffixes which have a union vowel. The same takes place, (on account of the tone being thrown forward,) in the forms קָטַלְתִּי, אֲקָטַלְתִּי. The 2d pers. sing. fem., the 2d pers. plur. masc., and the 1st pers. plur. in the *Praeter* receive suffixes as in *Peal*.

(f) The *Infinitives* of all the conjugations except *Peal* take before suffixes the termination וְחָ; e. g. קָטַלְתִּי וְחָ, אֲקָטַלְתִּי וְחָ. (Sometimes, though rarely, this ending appears out of the suffix state. Ps. 102 : 32. Num. 9 : 17. Est. 1 : 5.)

Note 1. An epenthetic וְ is frequently inserted between the verb and the suffix. This is most common in the *Fut.* and *Imp.*; rare in the *Praet.* (ex. Ps. 16 : 7. Isa. 63 : 9. Gen. 6 : 2. Jud. 13 : 23. 2 K. 20 : 13;) and still less frequent in the *Inf.* (Prov. 22 : 21. Sol. S. 6 : 11.)

Note 2. In the Targum on Prov. appears an epenthetic וְ; e. g. הִתְקַדְּשָׁה וְ, 4 : 6, 8.

§ 17. Irregular Verbs generally.

1. Of these there are, as in Hebrew, two general divisions, *defective* and *quiescent*. The irregularity generally respects but one letter. Verbs which exhibit irregularity in two of their radicals are called *doubly anomalous*, § 24.

2. The first general division comprehends two classes, viz. פָּחַ, and עָחַ; the second, four, viz. פָּחַ, פָּחַ (פָּחַ), עָחַ (עָחַ),

and לָ. The last include also such verbs as in Hebrew belong to the class לָה.

Note. The division of irregular verbs into *defective* and *quiescent*, is not of special importance, and is neglected by the most recent grammarians.

§ 18. *Verbs Pe Nun.*

The irregularity in these verbs results from the same cause, and is almost throughout the same as in Hebrew.

1. The letter נ, where it would otherwise terminate a mixed syllable, is assimilated to the succeeding consonant; e. g. פָּנַע for פָּנֶנַע.

2. In the Imper. Peal, where נ would regularly stand without a vowel in the beginning of a syllable, that letter is ordinarily dropped; e. g. פָּנַע for נָפַע, (נָפַל, Jer. 25 : 27.) Beside these, which are common to Hebrew,

3. Some forms have, usually, a different characteristic vowel from that of regular verbs: thus the Future is generally like פָּנַע or נָפַע; Aphel אָפַע. In the Imp. the forms פָּנַע, נָפַע and פָּנַע are about equally common, though not ordinarily found in the same verb.

4. Ithpeel, Paël, and Ithpaal present no irregularity.

Note 1. From No. 1. there are many exceptions, chiefly in verbs which have a guttural for the second radical; e. g. נָהַם Isa. 5 : 9; נָהַר Prov. 29 : 13. (But נָהַר is inflected according to the rule above; as Fut. נָהַר [instead of נָהַר].) Aphel אָהַר.) Also in some others; e. g. נָהַן Dan. 2 : 16; נָהַן Ez. 7 : 20; נָהַן Ps. 91 : 7; נָהַן Ez. 5 : 14.

Note 2. The verb נָהַן takes א in the Fut. as its characteristic vowel; e. g. אָהַן Ex. 25 : 16; אָהַן Deut. 21 : 8. Once אָהַן Dan. 2 : 16.

§ 19. *Verbs Ayin doubled.*

The anomalies of these verbs, which accord only in part with the same class in Hebrew, are particularly the following.

(a) The root is a monosyllable, with its vowel between the first and second radicals, in Peal, (excepting the participles,) and in Aphel; and so, either

(1) No trace of the doubling of the second radical remains; as is the case in Peal Praet. 3d pers. sing. masc.. 2d masc. and fem., and in the 1st and 2d persons plur., in the Imp. masc. sing. and fem. plur., and more rarely in the 1st Part.; e. g. דָּק , דָּקָה , דָּקְתָּ ; or

(2) It is indicated by Daghesh forte in the 2d radical in those persons of the Praet. and Imp. Peal, the sufformatives of which commence with a vowel; as דָּקַת , דָּקַתָּ , דָּקַתְּ ; or, finally,

(3) It is compensated by Daghesh forte in the first radical in the Fut. and Inf. Peal, and throughout Aphel; as דָּקֶה , $\text{דָּקֶהְ$; or even sometimes, in Ithpeel, in ת of the preformative syllable תָּה ; e. g. תָּדַקְתָּ .

(b) Instead of *Paël* and *Ithpaal*, which are regularly formed, (see Dan. 4 : 10, 7 : 20. Ps. 35 : 15, 42 : 6,) *Pal-pul* and *Ithpalpal* are generally used; as דָּקַקְתָּ , $\text{דָּקַקְתָּ$, Job 9 : 17, 30 : 14. Isa. 21 : 9; or *Poel* and *Ithpoal*; e. g. Dan. 4 : 15. Job 9 : 6, תָּדַקְתָּ .

The Participles of Peal are usually regular. The second, or *Peil*, appears once in the form דָּקֶהְ Ex. 32 : 20.

An example of Ithpeel regularly formed, is אֶתְדַקֵּי Am. 7 : 1. Jer. 50 : 27.

The following from the Biblical Chaldee are Hebraistic forms. Aph. הִתְדַּקֵּי Dan. 2 : 24. הִתְדַּקֵּי 6 : 25, מִתְדַּקֵּי 2 : 40; Hoph. הִתְדַּקֵּי Dan. 5 : 13, 15. For such forms as הִתְדַּקֵּי Dan. 4 : 3, and הִתְדַּקֵּי Gen. 19 : 10, Jon.; see § 2, 7. a.

§ 20. Verbs Pe Yodh (*Pe Var*).

1. There are three classes of verbs which, in the ground form, have י for their first radical, viz. (1) Verbs originally פִּי; (2) Verbs properly פִּי; and (3) Those in which the י is not treated as a quiescent, but is *assimilated* like the נ of verbs פִּי.

2. Verbs originally פִּי, which constitute the most numerous class.

(a) In the Imp. Peal, which is generally pronounced

with — , drop the first radical; e. g. יָדַע from יָדַע , הָב from יָהַב , יָהַב from יָהַב .

(b) In the Future Peal retain it quiescent in — , in consequence of which the last syllable takes — or י־ as its characteristic vowel; e. g. יִלְכֶּה , יִלְכֶּה . In accordance with the remark § 6. c. (4), the quiescent י is, in these forms, frequently dropped; e. g. Prov. 11:25. Ps. 104:4. Job. 3:4.

(c) Resume their original י , which quiesces in Hholem, throughout Aphel and Ittaphal; e. g. יֹסֵף , יֹסֵף , יֹסֵף . Comp. הִיכַח *Hoph.* Job 33:19.

Itlpeel and the whole of the 2d conj. are for the most part regular. In the latter, some verbs retain י as their first radical; e. g. תִּיָּדַע Ps. 88:13, אֶתְיָכַח Eccl. 9:3. In Aphel forms with יֹ , after the preformatives of the Fut. and Part., are not uncommon: e. g. תִּיְיָדַע Dan. 2:5, 5:17. Ps. 55:14.

3. The first radical of verbs originally פֿ quiesces,

(a) In Fut. Pe, ordinarily in — ; e. g. יִיָּקֶר 2 Kings 1:14, יִיָּבֵשׁ Ps. 102:12. But compare יִיָּטֵב Isa. 7:18.

(b) In Aphel, in — ; e. g. יִיָּטֵב Ps. 49:19. Jer. 10:5. Mic. 1:8. But compare אֶיָּלִיל Zech. 11:2.

The difference between these two classes of verbs is not, however, so great as to prevent their forms being frequently interchanged, especially in Aphel. Thus we have, at the same time, אֶיָּטֵב and אֶיָּטֵב Gen. 17:16, אֶיָּבִיל and אֶיָּבִיל Ps. 66:6, אֶיָּקֶר and אֶיָּקֶר , (in Heb. פֿ) becomes in Aphel אֶיָּקֶר .

4. A class of verbs פֿ assimilate their first radical to the following letter, in the Inf. and Fut. Peal, and in Aphel; so that they are in these forms entirely analogous to verbs פֿ . To this class belong יָנַח , Aphel אֶיָּנַח ; יָצַע , Aphel אֶיָּצַע , Deut. 34:6, Jon.; יָקַח , Aphel אֶיָּקַח ; also in some of their forms, יָדַע , יָהַב and יָכַל ; e. g. *Inf.* מָדַע Gen. 15:13, מָחַב Ps. 133:1, מָכַל Num. 13:31. *Fut.* יָדַע 1 Sam. 20:30, (even יָדַע Is. 4:15. Dan. 2:9,) also יָדַע ; יָהַב 2 Sam. 16:18, יָכַל Ezek. 7:19.

§ 21. *Verbs Pe Aleph.*

A few verbs פֶּא are treated not only as gutturals, but at the same time as quiescents; viz.

(a) אָמַר, אָכַל, אָרָא, אָבַד. The א of these verbs, in the Future and Inf. Peal quiesces in ׀; e. g. יֵאָכֵל, and sometimes is even exchanged for י; as יִיבֹד, מִימַר. Throughout Aphel it becomes יו; as אוֹכֵל, אוֹבֵד. (אִיכָל Deut. 32:13, is altogether peculiar.) An instance of *Hophal*, הוֹיבֵד, occurs Dan. 7:11.

אָנַן in its third conjugation takes the Hebraizing form הִיִּיבֵן. (as if by contraction from הִיִּיבֵן,) Gen. 15:6. Job 4:18, 15:22. Pass. הִיִּיבֵנִי Gen. 42:20.—For אָרָא see § 21. 2.

(b) אָבַד, אָלַה, and אָצָא frequently take in the Fut. and Part. Paël, the contracted form אֶאֱלֶה, מֶאֱאֶלֶה, in consequence of which א is frequently dropped.

(c) The א of some others is dropped in Ithpaal and compensated by Daghesth forte in ת of the prefix, which also receives the vowel which belonged to א; e. g. אֶתְאַר for אֶתְאַר 1 Sam. 2:5. Ezek. 47:11.

§ 22. *Verbs Ayin Vav (Ayin Yodh).*

The commutation of ו and י, in these verbs, is more abundant in Chaldee than in Hebrew. The following particulars are worthy of notice.

1. In the first conjugation (with the exception of the 1st Part. which has the form קָאם) and in the third, these verbs are monosyllabic throughout; as קָם, מָקָם, אָקָם. The preformatives of the Fut. and Inf. of both conjugations generally have ׀, though in the later Targums, they are not unfrequently pointed with ׀, ׀ or ׀; e. g. אָמִית Ruth 1:17, אִימִית Gen. 27:4. The form יִהְיֶה, Fut. Peal from הָיָה, Ez. 5:5, 6:5, is entirely peculiar.

Note. The 2d Part. Peal is sometimes like the Inf. קִים, Dan. 6:18

2. In *Ithpeel*, the first radical is pronounced with —, and the ה of the preformative doubled, אִתְּקַם. In the later Targums occurs also the lengthened form אִתְּקַםִּי Ex. 40:17. Ilhireq sometimes takes the place of Qanets; e. g. אִתְּקַםִּי Jer. 33:22. Gen. 38:26, Jer. T. Dan. 4:9.

3. *Paal* and *Ithpaal* are regularly inflected from the ground-forms קָם and אִתְּקַם. Many verbs, however, substitute for these conjugations *Polel* קָמַם or *Palpel* קָמַמִּי.

4. Aphel has occasionally the form of verbs פָּי; e. g. אִתְּקַםִּי Ps. 78:13. Gen. 18:16, Jon. אִתְּקַםִּי Ps. 14:2. See 1, of this section.

5. The following verbs are inflected as עָי;

(a) רָם, מָיַת, סָיַב, שָׁם, and זָיַה, in *Peal*; thus סָיַב, סָיַבְתָּ, סָיַבְתָּ, etc. Gen. 27:1. Prov. 23:22. 1 Sam. 12:2; Imp. שָׁם, שָׁמַיַי, Ez. 4:41; Fut. זָיַה Deut. 15:6.

(b) בָּן in *Ithpeel*, fully, אִתְּבָנָה, or contracted, אִתְּבָנָה, Job 28:23, 11:12, 37:14. Ps. 73:17.

Note. Those verbs which have י moveable for their middle radical, (as דָּוַל, דָּוַלְתָּ, דָּוַלְתָּ, etc.), do not belong here, but are regular. The number of such verbs is greater in Chaldee than in Hebrew. Some verbs with the same radicals exist in both forms, and in that case have different significations; הָיַר to look at, הָיַר to be while; שָׁיַח to sink down, שָׁיַח to sprout.

§ 23. Verbs Lamedh Aleph.

This class includes all those verbs which are comprehended in Heb. under the two classes לָה (including verbs originally לָה and לָה,) and לָה, the difference between the two classes being entirely lost in Chaldee. Rarely, (and almost exclusively in the biblical Chaldee), the radical form of these verbs terminates in הָ; e. g. Dan. 2:16, 4:8, 6:3. Num. 5:26. Frequently, and in the later Targums, uniformly, they end in הָ or הָ. Their chief anomalies are the following.

1. In those forms which terminate in the 3d radical,
 (a) In Peal Praeter, and Inf., as well as in the Fut. Imp. and 1st Part. of all the conjugations, that radical is almost indifferently א or י; as גָּאַל or גָּיַל, גָּאַל or גָּיַל, יִגְאַל or יִגְיַל.

(b) In the Praet. and 2d Part. of the other conjugations and in the Imp. Peal, י; as מִגְיַל, גָּיַל, מִגְיַל.

2. This א quiesces in the Praeter Peal in ׀, in the Inf., Fut. and Part. in ׀; the י in the Praeter of Ithpeel and Aphel usually in ׀, in the Imp. and Part. in ׀; in the passive Part. of Pael and Aphel only, is י *moveable*; מִגְיַל, מִגְיַל.

Note. For examples of the Praet. Peal with י׀ see Gen. 2:18. Jon. Dent. 30:9; of the Praet. Aphel with ׀׀, Ps. 78:11. 2 K. 8:8; of the Futures with י׀ Is. 30:26. Jer. 51:8.

3. In the course of inflection the 3d radical is

(a) *Dropped*, before the sufformative ת׀ of 3d fem. sing. Praeter Peal, before י׀ and י׀׀ in the Fut. of all the conjugations; before the sufformatives of the Imp. (in which י generally occurs instead of י); and in the 3d pers. plur. masc. Praet. Peal before י, which, in these verbs, takes the place of the regular י; e. g. גָּאַל, גָּאַל, תִּגְיַל, תִּגְיַל;

(b) *Exchanged*, for י *moveable*, before the sufformatives ת׀ and א׀, 3d fem. sing. and plur. Praeter of all the conjugations except Peal, also before י׀ of the 2d and 3d pers. fem. plur. Fut.; e. g. גָּאַל, גָּאַל, יִגְיַל; for י *quiescent*, (quiescing sometimes in ׀, sometimes in ׀) before all the sufformatives which begin with נ or ת, and before י of the 3d plur. Praeter (which is here moveable) in all the conjugations except Peal; e. g. גָּיַל, גָּיַל, גָּיַל, גָּיַל.

Notes on the Paradigm of verbs ל"א.

1. *Praeter*. The 3d per. sing. fem. Peal sometimes appears with the full orthography; as מְלָאָה Dan. 2:35. Sometimes it follows the analogy of the other conjsgs.; thus מְהִיָּה Job. 17:7. (or like מְרִיָּה Is. 1:7, or מְלָאָה Dan. 2:35, 4:19). The 2d per. sing. m. is sometimes written *fully*, terminating in אָ. The 3d per. pl. m. follows in some copies, the Hebrew form; as קָרִי Lam. 1:3. Sol. S. 3:1, מְלָאָה Num. 26:64, or the analogy of the other conjsgs.; as מְרִיָּה Dan. 3:21. The 3d per. pl. f. occurs in the form מְלָאָה Deut. 2:11, or מְלָאָה Ruth 4:17. Finally a few instances occur of the Praet. Pe. with א prosthetic; e. g. אֶמְרִי Prov. 20:12. אֶשְׁתִּיר Dan. 5:4. In the other conjugations the 3d per. pl. instead of מְרִיָּה sometimes takes מְרִיָּה; Ezek. 23:10. Is. 11:4. Jer. 6:14.

2. *Future*. The 3d per. m. sing. terminates indifferently in אָ or אֶ. It sometimes appears even with Qamets; e. g. מְרִיָּה Is. 53:2. מְרִיָּה Zech. 6:12, (according to Buxtorf.) The 3d per. pl. sometimes takes the termination הָ instead of הֵן. Comp. Dan. 7:26. Is. 65:23. Ez. 22:31.

3. *Imperative*. The 2d f. sing. ends sometimes in אָ; as Gen. 19:32. The form מְרִיָּה, Gen. 24:60, is anomalous.

4. *Infinitive*. In Peal it sometimes takes a paragogic א; e. g. מְרִיָּה Prov. 25:17. Esth. 5:14. Ez. 5:9. The regular form is employed as Inf. *absolute* Is. 61:10. Am. 5:5. Gen. 26:28. The Inf. of the other conjugations, in the biblical Chaldee, terminate in אָ; e. g. Dan. 2:10, 5:2. 6:8, more rarely, in the Targums in מְרִיָּה; e. g. מְרִיָּה Num. 12:8, Jon.

For the Participles of verbs ל"א, see below, § 34.

Note. *Apocopate Futures and Imperatives* are less frequent in Chaldee than in Hebrew. The following are examples.

Fut. apoc. מְרִיָּה Hab. 2:16, מְרִיָּה (מְרִיָּה Eccl. 11:3, like the Heb. מְרִיָּה), מְרִיָּה Ex. 22:31, from מְרִיָּה, (elsewhere fully, מְרִיָּה Gen. 17:4, 24:14); מְרִיָּה, מְרִיָּה, מְרִיָּה, from מְרִיָּה. Deut. 4:1. Prov. 15:27. Gen. 20:7. 2 K. 1:2, 8:10. These forms have generally an optative signification.

Imp. apoc. מְרִיָּה, with א prosth., Gen. 21:14. Pacl, מְרִיָּה Gen. 41:1, מְרִיָּה Gen. 37:16. Aphel, מְרִיָּה.

An *apocopate participle*, Aphel, is מְרִיָּה instead of מְרִיָּה Deut. 32:39.

§ 24. *Verbs doubly anomalous.*

1. ל"א and ל"א. These unite the irregularities of both classes; e. g. מְרִיָּה, Aphel, מְרִיָּה.

2. ל"א and ל"א. E. g. מְרִיָּה, מְרִיָּה, מְרִיָּה. *Peal Fut.* מְרִיָּה Deut. 29:20, מְרִיָּה Gen. 33:14. Inf. מְרִיָּה (מְרִיָּה) Dan. 3:19, מְרִיָּה Dan. 3:2.—*Ithpeel*, מְרִיָּה Lev. 13:18. *Fut.*

יִתְּחַי Lev. 13 : 2.—*Paël*, אָשִׁי, Part. מָשִׁי 2 Kings 20 : 5. *Ithpaal* אֲחַשִּׁי 2 Kings 5 : 13. *Aphel*, אֲחַי Gen. 4 : 4. Part. מִיָּחַי Gen. 6 : 17. Imp. Peal in one case, by Aphæresis, קָח (Lond. ed. אָחַד) *come ye*, Prov. 9 : 5. Elsewhere אָחַד, Dan. 3 : 26.

3. פָּ and לָא. E. g. יָרָא (יָרָה), יָרָא, יָרִיא. *Peal*, Fut. יָרִיא Ps. 50 : 16. *Aphel*, אֵרִיא Ps. 75 : 2. Inf. אֵרִיאָה Ex. 12 : 33. Part. מֵרִיא Prov. 28 : 13. Imp. אֵרִיא Gen. 19 : 22. אֵרִיא Judg. 5 : 2.

Note. Those verbs לָא which have ו for their middle radical are regular, so far as ו is concerned, i. e. the ו is always a consonant; as יָרָא, יָרִיא, אֵרִיא.

§ 25. Defective verbs and mixed forms.

1. But few verbs actually exhibit all, or nearly all, the moods and tenses. So far as this deficiency is occasioned by the fewness of those remains of the Chaldee which have reached our time, it does not belong to a grammatical treatise. Those verbs only must be noticed here which, though cases frequently occur where certain forms would naturally be employed, constantly supply their places by forms borrowed from different themes. The following are examples;

יָרַב and יָרַח, *to give*, the former occurring in Peal Praet. and Imp. and in Ithpeel; the latter chiefly in Peal Fut. and Inf.—סָלַק and נָסַק *to ascend*, the former being used in Praet. Peal, in Paël, and the Passives of the first and second conjugations; the latter in the Inf. and Imp. Peal, and in Aphel. Deut. 9 : 9, 10 : 1, 2 Kings 17 : 4,—שָׁחַ and שָׁחַא *to drink*; שָׁחַ in Peal, שָׁחַא in Aphel.—הָלַךְ and הָלַךְ *to go*; the former chiefly in Paël, the latter in Inf. and Fut. Peal.

An example of double inflection in the same word is יָרַע. The Future is commonly יָרַע like verbs פָּחַ. The 1st per. sing. only follows the analogy of verbs פָּחַ, אָרַע Ps. 39 : 5, 101 : 4, though אֲרַע also occurs, Dan. 2 : 9.

2. The following, which have been called *mixed forms*, are improperly so designated. אֶחָדָרִית Dan. 7:15, and אֶשְׁתִּירִית Dan. 4:16, are but Syriac pointings of the Praeter; and the Future 1st sing. אֶחָדָרִית Jud. 15:7, (Ven. ed.) for אֶחָדָרִית is not destitute of all analogy; comp. in Hebrew אֶחָדָרִית, Gesenius Lehrgeb. p. 312. יִרְמֵן Hos. 4:2, can hardly be called a mixture of Fut. and Part.; for, (as the Future of this verb has the form (יִרְמֵן)), יִרְמֵן may be considered 3d plur. fem. analogous with תִּפְּלֵן Jer. 3:19.

§ 26. *Irregular verbs with suffixes.*

1. The forms of *most* irregular verbs before suffixes do not differ essentially from those of the regular verbs; and, so far as verbs פִּי, עָר, עָע, פִּן are concerned, may be learned from § 16. The following examples will illustrate this remark;

(a) פִּי, Peal; נִגְדִינִי Judg. 20:32, יִטְלִיךָ Ps. 91:12, תִּנְטִלְךָ Ps. 28:3.—Aphel; אֶפְקִינִי Ex. 32:12, אֶפְקִינִי Job 10:18, אֶפְקִינִי Num. 20:5.

(b) עָע, Peal; רָבִינִי Jer. 20:5.—Aphel; תִּדְקֶךָ with epenthetic ו, Dan. 7:23, אֶמְכֶּכָּה Ps. 44:20, הִעֲלִי Dan. 2:24, אֶעֱלֶה Jud. 19:3.

(c) עָר, Peal; שָׁמִירִי Gen. 50:26, שָׁמִירִי Ez. 5:14, תִּדְרֹשְׁךָ Dan. 7:23.—Paël; קָמְךָ Ps. 105:10.—Aphel; אֶקְמֶה Dan. 3:2, יִקְרִיבְךָ Hos. 6:2, תִּחְיִיבְךָ Ez. 5:11.

(d) פִּי, Peal; יִדְעָךָ Ez. 28:19, יִדְעֶכָּה Deut. 22:2.—Aphel; אֶהוֹדְעֶכָּה Dan. 5:7, הוֹדַעְתִּי Dan. 2:13, הוֹדַעְתִּי Dan. 2:26.

2. The forms of verbs לָא before suffixes differ more widely from those of the regular verbs. Thus

(a) א and י final *quiescent* are commonly dropped before suffixes in the Praeter and Future; while the former takes suffixes with the union vowel – or –ָ, and the latter with ו epenthetic; e. g. הוֹרִי he saw me, 2 Sam. 1:7, הוֹרִי

he saw him, Jud. 19 : 3, חָלַטְנָן Is. 42 : 5, יָחֻזָּה Lev. 13 : 21, יִחְזֹנִי Ex. 33 : 20. Sometimes they are retained; e. g. בָּדֵאֲנִי Prov. 8 : 22, חֻזָּה Gen. 38 : 15. Aph. אֶחְזֹק Deut. 4 : 36, אֶטְעֶנּוּ Obad. 3, אֶטְעֶנִּי Gen. 3 : 13, Pseudo-Jon.

(b) *i* final quiescent in the Imp. of all the conjugations is retained; e. g. רְמִיחִי Ex. 4 : 3, אֶחְזִיקָא Ex. 33 : 18. (But Jer. 36 : 15, קָרְחָא for קָרִיחָא).

(c) The *i* of the 3d pers. plur. Praet. Peal, and of the Imp. is generally changed into *u*; *u* into *ui*; e. g. רְמִינִי Jon. 1 : 12, חֻזִּיקָא Lam. 1 : 7, אֶטְעִינָא Is. 3 : 12.

(d) The persons of the Praeter in *ui* and *ui* remain unchanged; e. g. רְמִיחִי Jon. 2 : 4.

(e) *u* of the 3d pers. sing. fem. Praet. is changed into *ui*; e. g. אֶטְעִיחִנָּן Hos. 4 : 12.

On the Inf. Peal and the Participles, see below, § 35.

CHAPTER IV.

NOUNS.

§ 27. *Derivation of Nouns.*

1. Nouns, in Chaldee as in Hebrew, are either *primitive* or *derivative*. The former are, for the most part, the same as in Hebrew, and are regarded as primitive for similar reasons. Comp. Gesenius Lehrgeb. p. 478. seq. Stuart's Heb. Gram. § 316. The derivatives, constituting the great majority of nouns, are formed either from verbs, (which is generally the fact), and these are termed *verbal*; or from other nouns, and then they are called *denominative*.

2. Verbals derived from the *Infinitive* are generally *abstract* in signification, i. e. they express the action, and

have the forms קטל, קטיל, קטיל, קטל, קטל, קטיל, קטיל, קטול, קטול, קטול, etc. ; those derived from *Participles* are generally *concrete*, i. e. express the actor, and have the forms קטל, קטל, קטל, קטיל, קטיל, קטול, etc.

3. Denominatives are generally formed by adding the termination י (י-), fem. יָה (יַה-); or ין. They are generally adjectives, especially ordinal numerals, or patronymic or gentile nouns; e. g. נָכְרִי *a foreigner*, מִצְרִי *an Egyptian*, סָרְבֵּן *a rebel*. Many feminine nouns in יַה- and יָה are also denominative; e. g. מְלָכֻּיָּה *a kingdom*, from מֶלֶךְ *a king*; אֶלְמָנוּת *widowhood*, from אֶלְמָן *a widow*; שְׁרָשִׁית *a rooting out, extirpation*, from שָׁרֵשׁ *a root*.

§ 28. Gender and number of nouns.

1. The genders are two, masculine and feminine. The latter generally terminate in אַ (הַ-), ו (וה-), י (יה-), or יָה. It should be noticed however that אַ is also the termination of the emphatic state in masculines. Consequently, in ascertaining the gender of nouns, the analogy of the other dialects and the sense are more certain guides than the mere form of a noun.

Note 1. The termination הַ- is generally to be considered a Hebraism. It is regular in Chaldee, only in feminines derived from masculines in יַ-; as קְרִמָּה fem. from קְרִמִּי.

The employment of הַ instead of אַ in these forms is obviously designed to avoid the repetition of the אַ. For a similar reason all the infinitives of verbs Lamedh Aleph except Peal terminate in הַ.

Note 2. There are a considerable number of feminine nouns with masculine forms, mostly the same as in Hebrew; e. g. אֶבֶן *a stone*, אֶרֶב *a path*, אֶרֶץ *earth*, אוֹרָן *an ear*, חֶרֶב *a sword*. Some are common; e. g. אֵת *a mark*, אֵשׁ *fire*, גִּפְתָּא *a vine*, and the numerals from 20 to 100.

2. The numbers are two, singular and plural. The few dual forms which occur are to be regarded as Hebraisms. They occur only in the biblical Chaldee, terminating in the absolute state, in יָן. See Dan. 2:34,

use, in many cases, where the sense does not require the definite article. In Syriac, this liberty has been much more extensively taken.

Note. The *indefinite* article is expressed, either simply by the absolute state, or by the numeral ܐܝܢ *one*; e. g. Dan. 2: 31, 6: 18. Ez. 4: 8.

2. Construct State. Characteristic terminations.

a. Masculines plural change ܐܢ into ܐ. The termination of the construct state of masc. nouns in the sing. does not differ from that of the absolute state.

b. Feminines in ܐܢ (ܐܢ) change these endings into ܐ in the sing., into ܐ in the plur. const. Feminines in ܐ and ܐ resume their original ܐ in the const. sing., and in the plur. change ܐ and ܐ into ܐ and ܐ.

3. The *emphatic state* is characterized, in both genders and both numbers, by the ending ܐ. (Masculines in ܐ, which take ܐ in the emphatic state, constitute the only exception).

a. To masculines singular (except such as terminate in ܐ or ܐ) this termination is directly added; e. g. ܐܝܢ *a horse*, ܐܝܢ *the horse*; masculines in ܐ substitute the letter ܐ for their final syllable, and those which end in ܐ change this ending into ܐ; e. g. ܐܠܐ, ܐܠܐ, ܐܠܐ, ܐܠܐ.

b. Feminines in ܐ change ܐ in the emph. sing. into ܐ; e. g. ܐܠܐ, emph. ܐܠܐ; those in ܐ change this ending into ܐ; e. g. ܐܠܐ, emph. ܐܠܐ; finally those in ܐ and ܐ appear in the emph. state with their original full endings ܐ and ܐ; e. g. ܐܠܐ, ܐܠܐ.

c. In the plural, the masc. endings ܐ and ܐ are changed into ܐ; as ܐܠܐ, ܐܠܐ. ܐܠܐ (from sing. ܐ) becomes ܐܠܐ; as ܐܠܐ, ܐܠܐ, emph. ܐܠܐ.

d. In feminines plur., the emphatic state is formed by adding ܐ to the construct; e. g. ܐܠܐ, ܐܠܐ, ܐܠܐ. But such as terminate in the sing. in ܐ (from masculines in ܐ) resume here their original ܐ; e. g. ܐܠܐ, ܐܠܐ from ܐܠܐ.

4. Before suffixes [*in the suffix state*], nouns exhibit the following modifications.

a. Derivative masc. nouns in ܐ change this ending into ܐ before suff.; as ܐܠܐ from ܐܠܐ; those in ܐ (from verbs ܐ) change this termination into ܐ moveable; as ܐܠܐ from ܐܠܐ.

b. All masc. plur. nouns drop the ending ܐ (ܐ) and then take the suff. of nouns plural.

c. Feminines in ܐ change ܐ into ܐ in the sing.; as ܐܠܐ from ܐܠܐ;

those in ה and ו take the construct form before suffixes; as מַלְאֲכֵהָם; those in אָ (*radical*) change this ending to אֵיהֶם; and those in אֶה־ (from masc in ה־) resume their original ה; e. g. קִרְיָתָהּ.

d. In the fem. pl., suffixes are appended to the construct state; e. g. מְלַכֵּיהֶן, קִרְיָתֵיהֶן.

§ 30. Declension of Nouns.

Since no vowels are *dropped*, except those of the final syllable of ground-forms, (comp. § 7. c.,) and since changes of any kind are less frequent than in Hebrew, (the first vowel of the ground-form remaining throughout invariable, except in monosyllables and segholate forms,) fewer modes of declension would naturally be expected, than appear in Hebrew. Accordingly we reckon in Chaldee *nine* declensions, six of masculine, and three of feminine nouns.

§ 31. First Declension.

The first declension includes all nouns which have all their vowels immutable. It comprehends,

(a) Nouns which have ה־, ו־, י, or א before their final consonant; as דִּיךְ *a fish*, יוֹם *a day*, רִישׁ *a head*, קָרִיב *near*.

In a few nouns which would seem to belong to (a), the quiescents are treated as *fulcræ*. Such belong to Dec. IV. e. g. אֲזַיְרִי Num. 25: 15, Pseudo-Jon. instead of אֲזַיִר.

(b) Nouns which have א־ in their final syllable; as טֹב *good*, גַּנֵּב *a thief*.

Note 1. Nouns with א־ in the ultimate are chiefly of six classes.

(1) Nouns derived from verbs גָּזַל; e. g. קָל, טֹב (Heb. קוֹל, טוֹב);

(2) Nouns of the form טֹב, טָלָם (Heb. טוֹב, טָלָם);

(3) Nouns of the form טָלָל, (Arabic فَتَال, Heb. with א־ *impure*);

(4) Nouns like טָלָל, (Heb. with א־ *pure*), and טָלָל;

(5) Nouns which have the formative ending אֶה־; as קִרְיָן (Arab

قَرْيَان); and

(6) Nouns of the form קִרְיָן; as אֲזַיְרִי.

The first three of these classes retain א־ in all the inflections, and consequently belong regularly to Dec. I.

Nouns of the fourth, fifth, and sixth classes sometimes take — instead of — in the construct sing., and before the suff. בִּין and הִין . Elsewhere the — is retained. The punctuation of these nouns is however variable; and as they present no other irregularity, and are not very numerous, they may better be regarded as exceptions from Dec. I. than as forming a separate declension.

Note 2. There are also a few nouns, (principally of the form קָטִיל), having Qamets in the penultimate, which are sometimes varied according to the first declension, but sometimes drop their penultimate vowel, out of the absol. sing.

§ 32. *Second Declension.*

The second declension includes nouns with final — or — , either monosyllabic, or having the preceding vowels immutable; as יָד , שֵׁם , עֵלֶם , מִסְפָּר . This — or — is *dropped* before pronominal suffixes or formative syllables, beginning with a vowel.

Note 1. Form with a guttural מִצְבֵּר , with suffix מִצְבֵּרָה Job 28 : 26.

Note 2. Forms like קָטִילִין (— shortened into —) from קָטֵל , 1st part. Peal, e. g. הַקָּמִיין Gen. 3 : 5, etc. are to be set down to the account of irregular punctuation. Analogy requires קָטִילִין .

Note 3. In this declension may be reckoned פָּרִזָּל , emph. פָּרִזָּלָה , etc. as if from פָּרִז .

Note 4. Before בִּין and הִין , monosyllables, as in Hebrew, take — , — , or — ; e. g. הַמִּהוּן Zeph. 1 : 17, יִרְכֹּן Isaiah 1 : 15.

The form יִבְשִׁין from יָבֵשׁ Ezek. 27 : 2, is peculiar.

§ 33. *Third Declension.*

This declension includes all nouns which correspond to the Segholate forms in Hebrew. They may be written in Chaldee, as in Hebrew, either with two vowels, the second of which is always considered a furtive vowel; as מִלָּה , הִלָּם , (these forms almost exclusively in the biblical Chaldee,) בִּיחַ , (קִישׁ ;) or with only one vowel, which belongs between the last two consonants; as מִלָּה , סִפָּר . They are inflected, for the most part, as in Hebrew. But,

a. In the Plural absol. the forms מִלָּה and סִפָּר become, as they do in most other inflections, מִלָּהּ and סִפָּרָה .

b. The form קִישׁ sometimes follows the analogy of Hebrew; as הַקִּישָׁה

Dan. 2 : 37 ; sometimes takes — ; as פִּתְּלֹץ Ez. 5 : 8. Very rarely, Hholeth is retained ; as שׁוֹרְטוֹרִי Isa. 53 : 2.

c. In a few cases the י of the form בֵּית remains moveable in its inflections ; e. g. בֵּיתָא Ez. 5 : 3, טֵיבָה Sol. S. 4 : 8.

d. Nouns of the forms מֶלֶךְ and סֹפֵר in the course of inflection, generally take — or — under their first radical, according to the paradigm. נֶגֶד, חָנִי, נֶגֶד, חָנִי and some others take —. Comp. Dan. 4 : 6, 5 : 12. Gen. 32 : 16. Isa. 53 : 2. Nouns having gutturals for their first or second radical, naturally take — ; as טָעַם, טָעַם, טָעַם, טָעַם.

e. Participles Ithpeel, with a few nouns, not properly Segholates, follow the analogy of this declension ; e. g. מְהַרְהֵרֵם, inflected precisely like מֶלֶךְ.

§ 34. *Fourth Declension.*

The fourth declension includes all nouns which double the final consonant when they receive accession. They are mostly monosyllables derived from verbs לָעַ. The long vowels, —, י and (for the most part) י, are exchanged in the course of inflection for the corresponding short vowels. In some nouns — becomes — ; as פֶּת, פֶּתָא ; צֶד, צֶדָא Ex. 19 : 23, גִּלְגָּל, גִּלְגָּלִין Dan. 7 : 9.

כֵּל has in the *emph. st.* כֵּלָא etc. with the tone on the penultimate ; but with suff. which draw the tone forward, כֵּלָהֶן Dan. 2 : 38, 7 : 19.

§ 35. *Fifth Declension.*

The fifth declension includes nouns, participles, and infinitives, derived from verbs לָא and terminating in א—, י—, י— or י— ; as גִּלְגָּל, גִּלְגָּל, גִּלְגָּלִין, מֶלֶךְ, מֶלֶךְ, מֶלֶךְ. The י generally appears, in the course of declension, as the third radical, displacing the substituted א in forms like גִּלְגָּל. The termination י— of the plural absolute is sometimes contracted into י—. More rarely it follows the Hebrew analogy, and terminates in י— ; as Job 1 : 13. Lam. 1 : 3. Sometimes, perhaps by mistake of transcribers, it is pointed י— ; as שִׁיחָן Dan. 7 : 3, מֶחֶן Gen. 3 : 15, Jeru. Targum, where the connection decides that these forms are masculine. In the const. and *emph. plural*, no trace of the radical י remains.

Note 1. *Peculiar forms of this declension.* גִּירָה Pl. with suff. גִּירָהָן Is. 10:2.—כִּנִּי Pl. כִּנִּיָּה Lev. 19:10.—נָקִי Pl. נָקִיָּה Deut. 6:3, Jer. Targ.—רָבִי Pl. רָבִיָּה Ruth 2:21.

Note 2. Infinitives Peal of verbs ל"א are sometimes regularly inflected in this declension. Comp. Dan. 4:23. 2 Sam. 13:6. Ez. 5:9. But sometimes the א is dropped; as מִבְּרָךְ 1 K. 18:16, מִבְּרָכָה 2 Sam. 13:5, מִבְּרָכָה Josh. 3:3, מִבְּרָכָה Gen. 23:2.

§ 36. Sixth Declension.

Here belong the derivative nouns terminating in the formative syllable ׀ (אֵ—,) compare § 27. 3. They are mostly *gentile* or *patronymic nouns*, or *ordinal numerals*.

a. These nouns, when they receive accession, change their final ׀ into א, which is likewise moveable, and commences a new syllable. As a consequence, — is here changed into —ָ.

b. The plur. emph. terminates in ׀—, agreeing in form with the construct, as has been remarked above § 29. 3. c.

Exc. from b. מִבְּרָכָה Dan. 2:5, מִבְּרָכָה Dan. 3:2, 3, יְהִידָה Dan. 3:8. Ez. 4:12, 23. 5:1, 5. This declension includes also some derivatives from verbs ל"א which terminate in ׀— but are not passive participles. (Comp. the preceding decl.); e. g. גִּלְיָה pl. גִּלְיָהָן Gen. 1:6, Jer. T. Ps. 104:13, יִזְיָה, emph. יִזְיָהָה, pl. יִזְיָהָן Jer. 19:4.

§ 37. Seventh Declension.

The seventh declension includes all invariable feminines, i. e. all nouns with the feminine endings אֵ—, י— and ו, the final syllable of which commences with only one consonant; as בְּמִיָּה *height*, עֲצָה *counsel*, גְּבוּרָה *strength*, מְגִלָּה *a roll*, טוֹבָה *goodness*, מְרִבִּי *a nurse*.

Whatever vowels precede this termination are immutable; so that the paradigm exhibits all the changes of these nouns in accordance with the principles stated in §§ 28, 29.

Note. In forms like a, if the penultimate be a simple syllable, the Sheva which takes the place of the final Qamets in the emphatic and suffix states singular is silent; e. g. *mēdhīnā*, emph. *mēdhīntā*: if the penultimate be a mixed syllable, that Sheva is vocal; as *mēgūllā*, emph. *mēgūllēhā*.

§ 38. *Eighth Declension.*

The eighth declension includes all those feminines, the final syllable of which commences with two consonants; e. g. אֶפֶשׁ *a lip*, אֶצְטִיר (i. q. *στολή*) *a robe*, זָכוּ *purity*.

a. Nouns in אֶ- of this declension must evidently *supply* a vowel in the emph. and suff. states; for otherwise they would exhibit the impossible forms אֶפֶשׁ, אֶצְטִיר, etc., viz. with two vocal Shevas in immediate succession. This supplied vowel is Hhireq or Pattahh, (the latter with gutturals;) more rarely Seghol; e. g. אֶפֶשׁ, אֶצְטִיר, אֶצְטִיר, אֶצְטִיר, אֶצְטִיר, אֶצְטִיר.

אֶצְטִיר belongs here, and is treated as if written אֶצְטִיר; e. g. emph. st. אֶצְטִיר: but the vowel of the first syllable is dropped for the sake of euphony.

b. The paradigm *b.* comprises all feminines in אֶ- derived from verbs אֶצְטִיר, which have a consonant without a vowel, immediately preceding this termination. The *supplied vowel* is Hhireq, in which י quiesces.

c. Those in י- and י- are regular in the sing. like Dec. VII. In the plur., as becomes necessary, they also take a supplied vowel, Hhireq or Pattahh.

§ 39. *Ninth Declension.*

Here belong feminines in אֶ- derived from masculines in י- of Dec. VI. Comp. § 28. 1. Note 1. In the emphatic state and before suffixes, אֶ is exchanged for י *moveable*, though ordinal numerals, for the most part, take י- or י- or entirely drop it; e. g. אֶשְׁמִיעֶיךָ Lev. 25: 22, אֶשְׁמִיעֶיךָ Dent. 15: 9, אֶשְׁמִיעֶיךָ v. 12. (but comp. אֶשְׁמִיעֶיךָ, Dan. 7: 19.) The same substitution of י for אֶ occasionally appears even in the absolute and construct plural; as אֶשְׁמִיעֶיךָ Gen. 13: 15.

Note 1. As in Hebrew, the fem. forms are sometimes so mixed that the singular is of one declension and the plural of another; e. g. אֶשְׁמִיעֶיךָ pl. אֶשְׁמִיעֶיךָ, as if from אֶשְׁמִיעֶיךָ, pl. אֶשְׁמִיעֶיךָ and אֶשְׁמִיעֶיךָ.

Note 2. When feminine nouns are formed from masculines by adding the terminations אֶ-, י- and י-, the changes in the ground-form are precisely the same which appear in the emph. st. of masculines.

Note 3. Segholates in אֶ- are rare. They are inflected precisely as in Hebrew.

§ 40. *Irregular and Defective Nouns.*

These are doubtless such as were in most frequent use. The following are the principal. אָב, אֶה, אַם, אָמא, אָנש, זַם, קביא, יוד, טלי, חס, בּת, בר, בית, אָפּא, אָרי, אָסי, אָנש, שׂם, קרי, פירי and שׁם or שום. Their anomalies are given in the vocabulary.

§ 41. *Adjectives.*

The most frequent *forms* of adjectives are קטן, קטני and קטני; less usual are קטל and קטלי. They are inflected like nouns. For the *comparison* of adjectives see § 64.

Note. Adjectives of the first, third, and fourth declensions have their feminines generally declined according to the seventh; those of the second and fifth, according to the eighth; and those of the sixth, according to the ninth.

§ 42. *Numerals.*

1. *Cardinals.* *a.* These, from 3 to 10, present the same anomaly as in Hebrew, the masculines being indicated by fem. forms, and the feminines by masc. forms. See Par. XI.

Note. **הֵם** sometimes takes suffixes, and then appears in the form **הֵמָּה**; e. g. **הֵמָּה** *both of them*, Gen. 2: 25; **הֵמָּה** *both of you*, Gen. 27: 45.

b. From 11 to 19. The units are prefixed to עָסָר for the masc., and to עֶשְׂרִי for the fem. It must be remarked however, (1) That the units appear somewhat different from the regular form, (comp. the paradigm.) and (2) That, in the later Targums, the units and עָסָר or עֶשְׂרִי are contracted into one word. These forms are presented in the paradigm in parentheses.

c. The tens from 30 to 90 are, as in Hebrew, simple plurals of the units 3—9; e. g. *thirty* אֶרְבָּעִין, *forty* חֲמִישִׁים, etc. *Eighty* is somewhat irregular, viz. חֲמִשָּׁן [i. e. חֲמִשָּׁיִן] or חֲמִשָּׁן, Jer. 41:5. Ex. 7:7. *Twenty* is expressed by the plural of *ten*, עֶשְׂרִים or עֶשְׂרֵי. Though masc. in form, these are all of the common gender.

d. The intermediate numbers 21—29, 31—39, etc. are expressed by simply placing the smaller number after the larger, connected by ו; e. g. masc. עשרין וחד *twenty-one*, fem. עשרין וחדא *twenty-one*, etc.

e. One hundred מֵאָה, 200 מֵאוֹתָיִם, 300 מֵאוֹת וְשָׁלוֹשׁ, 400 מֵאוֹת וְאַרְבָּע, 500 מֵאוֹת וְחָמֵשׁ, 600 מֵאוֹת וְשֵׁשׁ, 700 מֵאוֹת וְשִׁבְעִים, 800 מֵאוֹת וְשָׁמוֹנֶה, 900 מֵאוֹת וְעֶשְׂרִים, 1000 אֶחָד אֶלֶף.

etc. the prefixed units being feminine; 1000 אֶלֶף, 2000 תְּרִין אֶלֶפִּין, 3000 תְּרִין אֶלֶפִּין וְחֵמֶשׁ אֶלֶפִּין, etc. the prefixed units being masculine; 10,000 עָשָׂר אֶלֶפִּים, 120,000 תְּרִין עָשָׂר אֶלֶפִּים, Jon. 4:11.

2. *Ordinals*. The first two have peculiar forms, viz. *first* בְּרִיחַ, *second* שְׁנִי, (comp. Heb. שְׁנִי).

a. From *third* to *tenth* they are formed from the cardinals and terminate in ך (אֶחָד־ךְ) emph. אֶחָד־ךָ for the masc., and אֶחָד־ךְ, emph. אֶחָד־ךָ or אֶחָד־ךָ for the fem.

b. From *eleventh* to *nineteenth* the units are prefixed to אֶסְרִי, but contracted into one word; e. g. חֲדָשִׁיבָּי *eleventh*. Num. 25:8. חֲדָשִׁיבָּי *twelfth*, etc. In designations of time (as *the fourteenth year*, &c.) the cardinal numbers are generally employed.

c. Above 20, as in Heb., cardinals and ordinals are the same. For the mode of designating *distributives* and *numeral adverbs* see § 65. 4, 5.

CHAPTER V.

PARTICLES.

§ 43. *Adverbs*.

1. The following are *primitive*; אָן *where?* מֶתַּי *when?* אֵלְּכָא *also*, תַּמָּה *there*, לֹא *not*.

2. *Derivatives with characteristic ending*; יוֹמָם *by day*, יוֹמָנָא *to-day*, אַחְשָׁרָנָא *carefully*, אַרְמִית *in Aramean* (Aqma-*maṭṭi*), מְסַרְהָבָא *hastily*, תַּנְיִית *again*.

3. *Other parts of speech used adverbially*;

a. Substantives, either with prepositions; as בְּקִצְרִי *in short*, *shortly* בְּקִינָא *in truth*, *truly*, מִיָּד *immediately*; or without them; as כֻּלָּל *wholly*, תַּחְתָּא *below*.

b. Verbal forms, viz. Inf. and Part.; as מְפָרַע *backwards*, חֵיב *again*, *once more*.

c. Adjectives, numerals, and pronouns; e. g. בְּרִיחַ [*firm*] *truly*, *thus* etc. בְּחָדָא [*as one*] *together*, כְּמָה [*like what?*] *how!* *how very!*

4. Compound adverbs; מִכָּה אֵיבְרִין *how?* מִכָּה אֵיבְרִי *when?* עַד־הֵכָּה [*to here*] *hitherto*, מִכָּה *[from here] hence*, מִכָּה *whence?* מִכָּה *thence*, לֹא אֵיבְרִי [*not*] *there is not*. For the mode in which the last, as well as אֵיבְרִי, takes pronominal suffixes, see § 8. 3. II. Note 1.

5. A *simple question* is expressed by the prefix הַ, (before a consonant with Sheva, simple or composite, הַ). Pronouns or adverbs express an interrogative sense by prefixing אִי ; e. g. אִי הָיָה ? *whence ?* אִי הוּא ? *who ?* Comp. § 9: 3. Before *interrogative* adverbs אִי is intensive ; as אִי הָיָה , to which I believe our language has nothing precisely equivalent, unless it be the colloquial phrase, *where in the world ?*

§ 44. Prepositions.

1. The following are *originally* prepositions :

(a) The inseparable בּ, בְּ, and לְ prefixed to nouns and pointed with — before simple Sheva ; as בְּכֶסֶף ; before a word, the first letter of which has a composite Sheva, with a corresponding short vowel ; as לְעִיר, כְּאֶשֶׁשׁ. In the latter case, contraction sometimes takes place ; as לְאֶלֶּהָ Dan. 5 : 23.

(b) The separable monosyllables לְוָה, כִּמָּה, כִּיָּה, which before nouns, appear as separate words. They take pronominal suffixes without change ; as לְוָהִי *with me*.

Instead of בּ prefix, appears the separate form בִּי, Sol. S. 1 : 9, 13.

2. Words employed as prepositions but originally nouns or other parts of speech ; viz. בְּלֹא *without*, (compounded of the adv. לֹא and בִּן [part] *from*, of, קֹדֶם, and בֵּין *between*, חֲלוּף *instead of*, תַּחַת *under*, מִבְּלִי and מֵאֲחֵיבִי *on account of*. These, (with the exception of the first,) and some others, are originally nouns, and conform to the analogy of nouns, in receiving suffixes ; sometimes,

a. Having feminine forms ; e. g. מִבְּלִיָּה. But מִבְּלִי retains the masc. form before הִין and כִּין ; or

b. Having plural forms ; e. g. מִבְּלִיָּה, מִבְּלִיָּה, etc.

3. Compound prepositions ; מִן, קֹדֶם, לְהַבֵּל, מִן, מִלְפָּנֶי.

§ 45. Conjunctions.

1. *Primitive* conjunctions are וְ *and*, כִּי *as*, לְ *that* (before Fut.), הִין *if*, כִּי *since*, אֲחֵיבִי *because*, אוֹ *or*. Borrowed from other parts of speech בְּרַם *but*, לְכֵן *so*, הִין *that*. Compounded הִין לֹא *that not*, עַד הִין *until*, הִין הִין *and* and הִין בְּרַם *because*, עַד הִין *therefore*, הִין אַחֲרַי *after*.

2. The inseparable conjunctions כִּי, הִין, and לְ are prefixed like the prepositions, § 44. 1. a. Vav, before consonants with Sheva, also before בּ, מ, and ע, is pointed ו. When ל is prefixed to the Fut. the preforma-

tive of the latter is dropped; e. g. לִּיקְטִיל instead of לִּיקְטִיל. See below § 50. 2.

§ 46. *Interjections.*

1. These are for the most part *primitive*; e. g. אָהּ *lo!* לֵיָּהּ, לֵיָּהּ *would that! oh that!* וָיָּהּ *wo!* (comp. Lat. *vae*.)

2. Some are borrowed from other parts of speech; e. g. הִבֵּהּ *come on!* (Imp. from יָהֵב), בָּרַעַי *I pray!* [lit. *in entreaty*], הַבֵּהּ *wo!* (from לַהֲבֵהּ *to destroy*.)

PART III.

SYNTAX.

CHAPTER I.

SYNTAX OF PRONOUNS.

§ 47. *Personal Pronouns.*

1. The separate pronouns sometimes supply the place of the substantive verb, or at least render the use of that verb unnecessary; e. g. *אָנקהָּז הָמוּ we are* [lit. *we they*], Ez. 5:11; *אֲנִי הָעֵר I [am] the seer*, 1 Sam. 9:19. Most frequently is the verb omitted when the pronoun is joined to a participle.

The reason of this omission of the substantive verb, in such cases, seems to be this. These pronouns have a certain strength, an inherent emphasis, (so to speak), unattainable in English, on account of the frequency with which we are compelled to use them in the ordinary inflection of verbs.

2. The suffixes are used in Chaldee as in Hebrew. Compare Stuart's Heb. Gram. §§ 470—472, Conant's Gesenius § 121. The pleonastic use of suffixes, where the noun to which they relate immediately follows, is more frequent here than in Hebrew. Thus *עֲבָדָיו דֵּי אֱלֹהִים servants of God*, Ez. 5:11; *בְּנֵי אֱלִי in Daniel*, Dan. 5:12.

Note. Even the separate pronouns are sometimes used in the same manner.

3. Anomalies likewise are the same as in Hebrew; e. g. masc. for fem. Ruth 1:8, 9, *עַמְּכֹן*, (referring to the daughters-in-law of Naomi;) suff. of pl. nouns appended to sing. nouns, as in Num. 24:7, *מַלְכוּתָהּ his kingdom*, the latter probably a result of the full orthography, *הָ* being only a *mater lectionis*.

§ 48. *Relative and Interrogative Pronouns.*

1. The relative pronoun *הַ* (as a prefix *וְ*) corresponds to the Hebrew *אֲשֶׁר*; e. g. with noun suff. forming a Gen., *הוּא לֹא הָיָה לְרַעְיָתָא*, whose *language thou shalt not understand*; with the adverb of place, *הָיָה . . . הָיָה*; sometimes *הָיָה* = Hebrew *אֲשֶׁר* . . . *אֲשֶׁר*, *where*.

2. The interrogative appears as a *Genitive*, where a noun immediately precedes it in the construct state; e. g. *כִּי בִן אֵתָּה* whose *daughter art thou?* Gen. 21:23.

3. In respect to the compound possessive pronouns *הַיָּמִי* *my*, *הַיָּלֵה* *his*, &c. see § 8. 3. note 3.

§ 49. *Mode of designating pronouns for which specific forms do not occur in Chaldee.*

1. *Reflexive and reciprocal.* These senses are indicated,

a. Simply by passive verbs;

b. By the personal pronouns; e. g. Judg. 20:40. *The Benjamites looked בְּחִרְיָהֶן* behind them [i. e. behind themselves, the English usage being analogous].

c. By *נִפְשִׁי* or *נַפְשִׁי*; e. g. *נִפְשִׁי* myself. *בְּלִבִּי* upon thyself, Ex. 9:14; *בְּמִצְחָא* Gen. 18:12, Sarah laughed within herself. So *מִיָּדָא* himself, Ruth. 3:8.

2. *Indefinite.* *Some one* *אֲנִי*, *something* *מָהֵם*, *פְּתָמָא* (= Hebrew *הָיָה*) and *מִיָּדָא*. So *no one* *אֲנִי*, *לֹא חָר*, *nothing* *מִדָּמָם*, *לֹא*; also *מִיָּדָא* Job. 6:6.

3. *Demonstrative.* Sometimes by *הוּא*, *הוּא*, or with the Hebrew article *הַהוּא*, *הַהוּא*.—A peculiar mode of designating the same idea is to attach a suffix to the preceding word; e. g. *בְּהַ זְמַנָּא* Dan. 3:8, *at that time*, (lit. in it, the time), comp. *בְּהַ הוּא זְמַנָּא* Sol. S. 1:13.

Other forms might be mentioned, but they will occasion no difficulty which the analogy of the Hebrew will not readily solve.

CHAPTER II.

SYNTAX OF VERBS.

§ 50. *Use of the Tenses.*

1. The same variety of signification exists here as in Hebrew. Thus the *Praeter* sometimes, (especially in verbs of existence or condition,) corresponds to our *Pres-*

ent, sometimes to our Pluperfect; and the Future to the Optative, Subjunctive, or Imperative mood. It sometimes expresses even past time. See Dan. 4 : 9, 33.

2. When the Future is used in an Optative, Imperative, or Subjunctive sense, it not unfrequently takes the prefix ל *that, ut*, and the preformative י falls out; e. g. $\text{לְהִרְאֶה מִתְּהַנֶּה לָּךְ}$ *thy presents be to thyself*, Dan. 5 : 17. לְהִירָא *לְהִירָא, with the beasts of the field *shall be thy dwelling*, Dan. 5 : 22. Though in the latter case Gesenius (*Lehrgeb.*, p. 787,) considers לְהִירָא as Inf. instead of לְהִירָא , and compares the frequent use of the Infinitive for finite tenses in Hebrew. Comp. Stuart's Heb. Gram. § 543.*

To this use of ל with the Fut., corresponds entirely the Arabic ل , Rosenmüller's *Inst. ad fundam. Ling. Arab.* p. 331. Compare also the French *que*.

Prof. Winer in his 2d ed. abandons this explanation, on the ground that this use of ל is found nowhere else in Chaldee, and prefers, with Beer, to consider the ל as an unusual preformative of the Future tense. (not unfrequent in the Talmud) instead of י . He quotes two passages from the Targums to which he considers this explanation suited; viz. Ex. 10 : 29, Jer. T. $\text{צָבִי לְמָוֶת וְלֹא לְחַיִּי שָׁמַע לְמִנְיָן}$. (*Pharaoh*) *desires to die, and not to be listening to your words*; and Ex. 22 : 24, Jon. $\text{לֹא הָשִׁיב וְעָלִי דְלִיבִי}$ *ye shall not impose upon him that there should be witnesses against him*. But the old explanation seems to me preferable. Is not this very idiom the basis of the Talmudical use of ל as a preformative of the Future?

§ 51. Peculiar mode of designating certain finite tenses.

1. A Pluperfect is formed, in the later Targums, by prefixing הָיָא to the Praeter; e. g. הָיָא נָפַק *he had gone out*. The Arabic has a similar usage.

2. A kind of Paulo-post-future, *to be about to do any thing*, is expressed by prefixing עָתִיד [*ready*] to the Inf. with ל ; e. g. $\text{יְיָ לְאַהֲרָם עָתִיד}$, *Jehovah is about to punish*, i. e. *will speedily punish*; by הָיָא ; e. g. $\text{וְהָיָא שָׁמַשׁ לְמַעַל}$ Gen. 15 : 12, *the sun was just about setting*. In the latter construction, the sense of the Inf. active sometimes

becomes passive ; e. g. Deut. 31 : 17, *יִהְיוּ לְמִינֶהּ they shall speedily be destroyed.*

§ 52. *Use of the Imperative and Infinitive.*

1. Of two Imperatives connected by ו, the second must often be rendered by the Future, being a promise, of which the first was the condition. So in English we say *Do and live*, i. e. If ye will do, ye shall live.

2. The use of the Inf. governed by verbs indicating desire, purpose, &c. and sometimes by nouns, with (or without) ל, is more frequent than in Hebrew ; e. g. Ex. 2 : 15, *בָּקַשׁ לְמַקְטֵל he sought to kill* ; Gen. 29 : 7, *לֹא אִינִן לְמַכְנֵשׁ it is not time to collect*. ל is sometimes omitted, especially when the Infinitive is governed by a noun ; as Josh. 10 : 27, *עֵת מִיַּעַל שָׁמֶשׁ, the time of sunset*.

In other respects these moods are employed as in Hebrew

§ 53. *Use of Participles.*

1. Participles joined (a) *To the substantive verb*, indicate generally the Imperfect ; as *הָיָה רֹדֵף Dan. 2 : 31, Thou sawest* [or, *wast looking* ;] also with the Future, *לֹא קָרָאן בִּיהִיָּן Ruth 1 : 20, Ye shall not call* [be in the habit of *calling*] me Naomi. The same indefiniteness seems to be given to the sense, as in the corresponding construction in English. This usage is more frequent in Chaldee than in Hebrew. (b) Joined to the personal pronouns and אֲנִי, they designate generally the Present tense ; sometimes others ; e. g. *יָרֵא אֲנִי Gen. 32 : 11, I was afraid*, *אִם אֵיתָךְ פָּרַק Judg. 6 : 36, if thou wilt save*.

Note. Sometimes the subst. verb is omitted in this construction ; e. g. Job 1 : 13. *בָּנָי אֹכְלִין וְשֹׁתִין his sons (were) eating and drinking*.

2. Participles govern nouns ; either, (a) In the Genitive, the participle being in the construct state ; as *אֹכְלֵי פִתְרֶךָ 1 K. 2 : 7, those who eat at thy table* ; or, (b) In the

case governed by the verb from which they are derived ; as *פָּרִיֶזְוּן גְּדִירֵהוֹן* Ex. 25 : 20, *stretching out their wings*.

§ 54. *Optative mood.*

This is indicated in Chaldee, either,

a. By the simple future (compare § 50 ;) or,

b. By questions expressing desire ; e. g. Judg. 9 : 29, *מִן יִחַסֵּר יְהוָה עָמָא* *who will deliver this people to me ?* i. e. would that this people were under my control. Especially is the formula *מִן יִהְיֶה* (comp. Heb. *מִי יִהְיֶה*) employed in this optative sense ; e. g. Deut. 28 : 67, *מִן יִהְיֶה צָפְרָא*, *Oh that it were evening*, lit. *who will give evening ?*

c. By *לִי* with the Future, when the wish respects future time ; as *לִי יִתְקַבֵּל קֳדָמָךְ*, *may he stand before thee !* Gen. 17 : 18.—With the Praeter when the wish regards time past ; e. g. Num. 20 : 3, *לִי דָמִיתָנָא*, *Oh that we had died !*

§ 55. *Agreement of the verb with its subject.*

1. The general principles, as well as most anomalies, are the same here as in Hebrew. See Stuart's Heb. Gram. § 479, seq. Conant's Gesenius, §§ 146–148.

2. When a verb has several predicates it is *generally* put in the plural. Sometimes however, especially when the verb precedes the predicates, it is singular ; so Gen. 8 : 16. Num. 20 : 11.

§ 56. *Impersonal verbs and verbs with indefinite Nominatives.*

1. Impersonal verbs are, as in Hebrew, simply the third person singular of personal verbs without any Nominative. They also take a Dative ; e. g. 1 Sam. 30 : 6, *עָקָה לְדָוִד*, *David was distressed*.

2. To express the idea of a verb with an indefinite Nominative ;

(a) The 3d person singular is sometimes employed exactly as in impersonal verbs ; e. g. *אָמַר לְיוֹסֵף* *said* (some one) *to Joseph* ;

(b) The 3d pers. plur. ; which frequently *must be*

rendered by the passive; e. g. Dan. 4 : 13, [English Version 4 : 16,] לְבַבָּהּ יִשְׁתַּנֵּן *let his heart be changed*, lit. *let them change his heart*.

(c) The 2d per. sing. sometimes expresses the same idea, Is. 41 : 12.

(d) Also the plur. Part.; as אֲמָרִין Dan. 3 : 4, *it is spoken*.

§ 57. *Regimen of Verbs.*

The use of the simple Accusative or Dative, of two accusatives, and of verbs with prepositions, may be learned from the Hebrew analogy. Comp. Stuart's Heb. Gr. §§ 508—513. Conant's Gesenius, §§ 138—140.

§ 58. *Verbs used for Adverbs.*

In Chaldee, as in Hebrew, two verbs are often so connected that one of them may be best translated by an adverb. The verbs most commonly so employed are אִיטִיב *to add*, for *again, more*; אִיטִיב *to make good*, for *well*; קָדַם *to precede*, for *before*; חָיַב *to return*, for *again*; אָחִיז *to hasten*, for *quickly*; e. g. חָב וְחָפַר יְהוֹשֻׁעַ בְּיָרְאָה, Isaac *digged again* (lit. *returned and digged*) *the wells*, Gen. 26 : 18.

So in English we say, *make haste and come, for come quickly*.

§ 59. *Constructio praeagnans and Ellipsis.*

1. *Constructio praeagnans*. Comp. Stuart's Heb. Gr. § 566. Conant's Gesenius, § 141. וְשֵׁנִי לִיהוָה יָרָא לְבַבָּהּ אֲחֵרָא, *and Jehovah changed (his heart and gave) to him another heart*. 1 Sam. 10 : 9.

2. *Ellipsis* is not frequent, except of the substantive verb. Ps. 120 : 7, אֲנִי שָׁלֵם הֵינִי לְקָרְבָּא, *I (desire) peace, they (are) for war*.

CHAPTER III.

SYNTAX OF NOUNS.

§ 60. *Designation of Cases.*

1. The Genitive is indicated,

(a) As in Hebrew, by the const. state of the preceding noun; e. g. מְלִי מְלָא *the words of the king*.

(b) By the prefix דְּ (or דִּי,) in which case the preceding word is ordinarily in the emphatic state; e. g. מְלָא דְּאֶרְצָא *the king of the earth*, שְׁלִיטָא דִּי מְלָא *the king's captain*, Dan. 2 : 15.

(c) In designations of time, by לְ; e. g. יוֹמָא לִירוּחָא Gen. 8 : 5, *the day of the month*; 2 Kings 12 : 1, בִּשְׁנִיתָ שְׁבַע בִּירוּחָא *in the seventh year of Jehu*.

Note 1. The case *b.* may be compared with the Hebrew אֲשֶׁר לְ, and דִּי be regarded as a real relative; thus שְׁלִיטָא דִּי מְלָא might be rendered *the captain who (belonged to) the king*. מְלָא might be regarded as a Dative (לְ being omitted by ellipsis), or as a Genitive governed by דִּי in the construct state.

Note 2. In the later Targums the characteristic prefix of the Genitive is sometimes omitted; e. g. Esth. 1 : 9, מִשְׁתָּא נְשִׂיאָא *banquet of the women*. In some instances, on the other hand, the characteristic of the Genitive case (דְּ) is inserted after a noun in the construct state.

Note 3. The form of the construct, especially of the const. pl., sometimes appears in the Targums instead of the absolute; e. g. Gen. 1 : 10, the collections of water רֵמִי קָרָא, *he called seas*.

2. As in Hebrew, לְ prefixed forms the Dative.

3. The Accusative takes either לְ, (like the Syriac,—and this is almost universal in the Targum on Proverbs;) or יָה (i. q. Heb. אֵת;) or it has the simple form of the Nominative.

4. The Vocative is generally expressed by the form of the emphatic state.

§ 61. *Peculiar use of the cases.*

1. The Genitive is often employed instead of an adjective qualifying the preceding noun; e. g. Dan. 3: 5, צֶלֶס דְּהַקָּא *an image of gold*, i. e. *a golden image*.

Note 1. Sometimes the first noun qualifies the second; e. g. בְּתַקְיָהּ יָד *with a strong hand*—lit. with strength of hand.

Note 2. The Hebrew student will not be disappointed to meet in Chaldee with phrases like מַרְיָהּ הַלְמִיָּא Gen. 37: 19, lit. *master of dreams*, i. e. *interpreter of dreams*; בֶּר טַהָא *son of a year*, i. e. *a year old*.

2. The Accusative of place answers the question, *where?* and must consequently be translated by *at* or *in*. The simple Accusative is also sometimes employed, by synecdoche where we must render, *in respect of*; e. g. כְּמִרְקָה חַוִּי *ruddy in respect to complexion*, or *of a ruddy complexion*, Lam. 4: 7.

This construction is less frequent in Chaldee than in Hebrew. Instead of it the Targums sometimes employ ב.

3. The case absolute, either the Nom. (which is most frequent), the Acc., or even sometimes the Dat. (with הֵּ signifying *quoad*), is employed as in Hebrew. Comp. Stuart's Heb. Gr. §§ 415—417.

§ 62. *Use of the plural and repetition of nouns.*

1. The plural is sometimes employed where only *one of the things designated* is meant. Judg. 12: 7, בְּבִקְרָהּ גִלְגָּדִי *in one of the cities of Gilead*; Gen. 8: 4, *The ark rested on one of the mountains*, etc.

2. מְרִינִי and רַבּוּנִי are employed as plurals of excellence or respect. On the other hand אֱלֹהֵיךְ has always a plural sense. In the biblical Chaldee only, occurs אֱלִי־יִצְרֵן, *the Most High*, as a name of God. Dan. 7: 15.

3. The double members, etc., which in Hebrew require the dual, are designated in Chaldee by the plural. When the dual in Hebrew is employed to designate definitely two persons or things, it is rendered in Chaldee by the plural with תְּרִין.

4. The immediate repetition of a noun indicates,

a. *Multitude*. Gen. 14: 10, בִּירְיִן בִּירְיִן *many wells*.

b. *Partition* or separation, expressed by *each*, etc.; as Gen. 32: 16, כָּרְדָּא כָּרְדָּא *each particular herd*; Esth. 3: 4, יוֹמָא יוֹמָא *every day*.

§ 63. *Construction of Adjectives.*

1. Exceptions from the general principle "that adjectives agree with the substantives which they qualify in gender and number" are the same as in Hebrew. Comp. Stuart's Heb. Gr. § 449.

2. When an adjective is the predicate of the sentence, it stands generally after the noun. Rarely, and only when the substantive verb is omitted, it precedes.

3. Adjectives *used as simple epithets*. follow their nouns.
4. The *neuter gender* is usually expressed by feminine adjectives; Ps. 27: 4 חָרָא בְּיָרֵחַ *one thing* have I desired.
5. An adjective is put *in the construct state* before a noun expressing the thing in respect to which the quality is affirmed; e. g. Prov. 16: 19, חָפֵל רוּחַ *of a humble spirit*, lit. humble of spirit.

§ 64. Comparison of Adjectives.

1. The *comparative* is formed, either
 - (a) By מֶן simply, as in Hebrew; or
 - (b) By inserting יוֹתֵר or יָתִיר (*abundant*, but here in the sense of *more*) before מֶן; e. g. Ps. 119: 103. בְּסִימֶן חֹבֵשׁ יוֹתֵר מֶן דּוּבָשׁ *sweeter than honey*, lit. sweet more than etc.
2. The *superlative* is designated as in Hebrew. Thus Dan. 4: 14, הַבָּסֵט אֲנָשִׁים *the basest of men*; Lev. 24: 9, הַשָּׁמַיִם הַשְּׁמָיָה *the highest heaven*; etc.

§ 65. Numerals.

1. Numerals from 1 to 10 are placed either before or after nouns. Gen. 8: 10 שְׁבַע יוֹמִין. Dan. 3: 25, אַרְבָּעָה עָשָׂר שָׁנָה.
2. From 11 to 100 the numerals *precede* the substantive in the plural. Jud. 11: 33. עָשָׂר עָשָׂר שָׁנָה. But the *tens* sometimes follow their substantives. Gen. 32: 14.

Note 1. In a few instances the substantive appears in the construct state before its numeral. 1 K. 8: 63, חֲמֵשׁ עָשָׂר עָשָׂר עָשָׂר רֶבֶעַת 220,000 *oren*. Comp. § 60. 1. note 3.

Note 2. When הֵן precedes the numeral, the noun is in the emph. st.; e. g. Gen. 1: 16. הֵן הָיוּ שְׁנֵי הַיָּמִים *the two great lights*.

Note 3. In designations of weights and measures the noun expressing the weight, etc. is often, though not so frequently as in Hebrew, omitted. Thus Gen. 37: 28, כֶּסֶף בְּכֶסֶד עֶשְׂרִים *for 20 (shekels) of silver*. So in designations of time, יוֹמָא is still more frequently omitted. Comp. Gen. 8: 13, Lev. 23: 32.

3. Instead of the ordinals from 1 to 10 the cardinals are not unfrequently employed. Gen. 8: 13. בְּחֵד לְיָרֵחַ. *on the first of the month*. 2 K. 12: 1, בְּשָׁנָה שִׁבְעָה עָשָׂר *in the seventh year of Jehu*—lit. in the year VII. of Jehu.

4. Distributives are expressed by a simple repetition of the cardinals without ו; as שִׁבְעָה שִׁבְעָה *by sevens*. שְׁנֵי שְׁנֵי *two and two, by pairs*. Gen. 7: 2, 9.

5. Numeral adverbs are of two kinds.

a. Those of degree or intensity. These are expressed in Chaldee by prefixing חר to the cardinals; e. g. Dan. 3: 19. חר שבעת, *seven fold*.

b. Those of repetition. These are expressed, precisely as in English, by times, וזנן; as Josh. 6: 3, חרס וזנן, *one time, once*. Ex. 34: 23, וזנן תלך *three times, etc.*

CHAPTER IV.

SYNTAX OF PARTICLES.

§ 66. *Adverbs generally.*

1. The *repetition* of an adverb expresses

a. Intensity. Deut. 28: 43. לתחתא לתחתא *very low*;

b. Repetition or continuation. Ex. 23: 30, וזנן וזנן *by little and little*.

2. Adverbs sometimes qualify nouns by being placed before them as nouns in the construct state. Gen. 18: 4. מנא וזנן *a little water*.

3. Adverbs sometimes take prepositions before them; e. g. בנא instead of נא simply. Comp. Gesenius' *Lehrgeb.* p. 828.

Note. In the last three cases, 1. *b.* 2 and 3, these adverbs may be regarded as real nouns. Thus מנא וזנן *a small quantity* of water, בנא at *that time*. And so of many other cases.

4. Many adverbs are expressed by periphrasis of verbs. See § 58.

§ 67. *Negatives.*

1. The same distinction exists between לֹא and לֹי, as in Hebrew between אֵין and אֵין; the latter, in both languages, implying the substantive verb.

2. כל. . . לא *none, nobody, nothing*. So in Hebrew. Compare Gesenius' Heb. Lex. word אֵין.

3. In oaths or strong declarations, אֵין or אֵין, *if*, takes the place of a direct negative. Thus Is. 62: 8. אֵין אֵין *I will not give*, lit. *if I will give*. So לא אֵין *affirmatively*, Josh. 14: 9.

4. "That -not" is sometimes expressed by מִל before the Inf. e. g. Lev. 26: 19. I will make the heavens strong as iron above you מִלֹּא מִלֹּא, *that they may not send down rain*. (lit. *from that they should*, etc.) For the signification of מִל alone prefixed to the Infinitive, see § 50. 2.

§ 68. *Interrogative Particles.*

1. The direct question is indicated by **הֲ**, or has no peculiar designation.

2. The double interrogation is generally expressed by **אִם . . . הֲ**; e. g. Num. 13:20. **הֲטוֹב אִם רָע**, *whether good or bad*. 1 K. 22:15. . . . **הֲנִזִּיל אֶם נִחַמְנָה**, *shall we go up to Ramoth Gilead to battle, or shall we forbear?*

3. The question with **הֲלֵא**, being employed simply to excite attention, is frequently better rendered by *behold!* Comp. **הֲלֵא** under the word **לֵא** in Gesenius' Heb. Lex. Thus Deut. 11:30, **הֲלֵא אֵינָן בְּעֵבְרָא רְיִירָהִנָּא** *behold they are on the other side Jordan*, lit. *are they not*, etc. So also the frequent expression, **הֲלֵא אֵינָן כְּתִיבִין** *behold they are written*.

PARADIGMS.

Paradigms of verbs, nouns, and numeral adjectives are here subjoined, accompanied by references to the corresponding sections in the Grammar

		Peal.	Ithpeel.	Paël.
Praet.	3 m.	קָטַל	שָׁטַל or אֶחָטַל	קָטַל
	3 f.	קָטְלָה	אֶחָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ or אָתָּה	אֶחָטַלְתָּ or אָתָּה	קָטַלְתָּ or אָתָּה
	2 f.	קָטַלְתְּ	אֶחָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתָּ	אֶחָטַלְתָּ	קָטַלְתָּ
	3 m.	קָטְלוּ	אֶחָטְלוּ	קָטְלוּ
	3 f.	קָטְלָא	אֶחָטְלָא	קָטְלָא
	2 m.	קָטַלְתֶּם	אֶחָטַלְתֶּם	קָטַלְתֶּם
Pl.	2 f.	קָטַלְתֶּן	אֶחָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְתֶּם	אֶחָטַלְתֶּם	קָטַלְתֶּם
	1 c.	קָטַלְתֶּם	אֶחָטַלְתֶּם	קָטַלְתֶּם
Inf.		יִקְטַל	אֶחָטְטַל	יִקְטַל
Imp.	2 m.	קָטַל	אֶחָטְטַל	קָטַל
	2 f.	קָטְלִי	אֶחָטְטְלִי	קָטְלִי
Pl.	2 m.	קָטְלוּ	אֶחָטְטְלוּ	קָטְלוּ
	2 f.	קָטְלֶנָּה	אֶחָטְטְלֶנָּה	קָטְלֶנָּה
Fut.	3 m.	יִקְטֹל	יִחָטְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּחָטְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּחָטְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּחָטְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטֹל	אֶחָטְטֹל	אֶקְטֹל
	3 m.	יִקְטְלוּ	יִחָטְטְלוּ	יִקְטְלוּ
	3 f.	יִקְטְלוּ	יִחָטְטְלוּ	יִקְטְלוּ
	2 m.	תִּקְטְלוּ	תִּחָטְטְלוּ	תִּקְטְלוּ
Pl.	2 f.	תִּקְטְלוּ	תִּחָטְטְלוּ	תִּקְטְלוּ
	1 c.	יִקְטְלוּ	יִחָטְטְלוּ	יִקְטְלוּ
	1 c.	יִקְטְלוּ	יִחָטְטְלוּ	יִקְטְלוּ
1 Part.	m.	קָטַל		יִקְטֹל
	f.	קָטְלָה		יִקְטְלִי
2 Part.	m.	קָטַל	מִתְקַטֵּל	יִקְטֹל
	f.	קָטְלָה	יִתְקַטְּלוּ	יִקְטְלִי

[illegible]

Suffixes.	<i>Sing.</i>	1 com.	2 masc.	2 fem.	3 masc.	2 fem.
Pe. Pr. 3 m.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
3 f.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
2 m.	קָטַלְתְּ	&c. Same as 3 f except that it does not take				
2 f.	קָטַלְתְּ	_____	_____	_____	קָטַלְתְּ	קָטַלְתְּ
1 c.	_____	_____	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Pl. 3 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 m.	קָטַלְתֶּם	_____	_____	_____	קָטַלְתֶּם	קָטַלְתֶּם
1 c.	_____	_____	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Inf.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Inf. with } epenth. }	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Fut. 3 m.	_____	_____	_____	קָטַלְתָּ	קָטַלְתָּ	_____
3 m. with } epenth. }	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Pl. 3 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
Imp. 2 m.	קָטַלְתָּ	_____	_____	_____	קָטַלְתָּ	קָטַלְתָּ
2 m. with } epenth. }	קָטַלְתָּ	_____	_____	_____	קָטַלְתָּ	קָטַלְתָּ
2 f.	קָטַלְתְּ	_____	_____	_____	קָטַלְתְּ	קָטַלְתְּ
Pl. 2 m.	קָטַלְתֶּם	_____	_____	_____	קָטַלְתֶּם	קָטַלְתֶּם
2 f.	קָטַלְתְּ	_____	_____	_____	קָטַלְתְּ	קָטַלְתְּ
Pa. Praet.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Inf.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ

Plur. 1 com.	2 masc.	2 fem.	3 masc.	3 fem.
מְשַׁלְּחִים	מְשַׁלְּחִין	מְשַׁלְּחִת	מְשַׁלְּחִין	מְשַׁלְּחִת
מְשַׁלְּחִים	מְשַׁלְּחִין	מְשַׁלְּחִת	מְשַׁלְּחִין	מְשַׁלְּחִת
suffixes of the second person.				
מְשַׁלְּחִים	_____	_____	מְשַׁלְּחִין	מְשַׁלְּחִת
_____	מְשַׁלְּחִין	מְשַׁלְּחִת	מְשַׁלְּחִין	מְשַׁלְּחִת
מְשַׁלְּחִים	מְשַׁלְּחִין	מְשַׁלְּחִת	מְשַׁלְּחִין	מְשַׁלְּחִת
מְשַׁלְּחִים	_____	_____	מְשַׁלְּחִין	מְשַׁלְּחִת
_____	מְשַׁלְּחִין	מְשַׁלְּחִת	מְשַׁלְּחִין	מְשַׁלְּחִת
מְשַׁלְּחִים	מְשַׁלְּחִין	מְשַׁלְּחִת	מְשַׁלְּחִין	מְשַׁלְּחִת
מְשַׁלְּחִים	מְשַׁלְּחִין	מְשַׁלְּחִת	מְשַׁלְּחִין	מְשַׁלְּחִת
_____	_____	_____	_____	_____
מְשַׁלְּחִים	מְשַׁלְּחִין	מְשַׁלְּחִת	מְשַׁלְּחִין	מְשַׁלְּחִת
מְשַׁלְּחִים	מְשַׁלְּחִין	מְשַׁלְּחִת	מְשַׁלְּחִין	מְשַׁלְּחִת
_____	_____	_____	_____	_____
מְשַׁלְּחִים	מְשַׁלְּחִין	מְשַׁלְּחִת	מְשַׁלְּחִין	מְשַׁלְּחִת
מְשַׁלְּחִים	מְשַׁלְּחִין	מְשַׁלְּחִת	מְשַׁלְּחִין	מְשַׁלְּחִת
_____	_____	_____	_____	_____
מְשַׁלְּחִים	מְשַׁלְּחִין	מְשַׁלְּחִת	מְשַׁלְּחִין	מְשַׁלְּחִת
מְשַׁלְּחִים	מְשַׁלְּחִין	מְשַׁלְּחִת	מְשַׁלְּחִין	מְשַׁלְּחִת
_____	_____	_____	_____	_____
מְשַׁלְּחִים	מְשַׁלְּחִין	מְשַׁלְּחִת	מְשַׁלְּחִין	מְשַׁלְּחִת
מְשַׁלְּחִים	מְשַׁלְּחִין	מְשַׁלְּחִת	מְשַׁלְּחִין	מְשַׁלְּחִת

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	נָפַק	אֶנְפֵּק	אֶתְנַפֵּק
	3 f.	נָפְקָה	אֶנְפְּקִי	אֶתְנַפְּקִי
	2 m.	נָפַקְתָּ or נָפְקָה	אֶנְפַּקְתָּ	אֶתְנַפַּקְתָּ
	2 f.	נָפְקָה	אֶנְפַּקְתִּי	אֶתְנַפַּקְתִּי
	1 c.	נָפְקָה	אֶנְפַּקְתָּ	אֶתְנַפַּקְתָּ
Pl.	3 m.	נָפְקוּ	אֶנְפְּקוּ	אֶתְנַפְּקוּ
	3 f.	נָפְקוּ	אֶנְפְּקוּ	אֶתְנַפְּקוּ
	2 m.	נָפְקְתֶּם	אֶנְפַּקְתֶּם	אֶתְנַפַּקְתֶּם
	2 f.	נָפְקְתֶּם	אֶנְפַּקְתֶּם	אֶתְנַפַּקְתֶּם
	1 c.	נָפְקוּ	אֶנְפְּקוּ	אֶתְנַפְּקוּ
Inf.		מִנְפֵּק	אֶנְפֵּקָא	אֶתְנַפֵּקָא
Imp.	2 m.	פַּק, פֵּק	אֶנְפֵּק	אֶתְנַפֵּק
	2 f.	פִּקִּי	אֶנְפְּקִי	אֶתְנַפְּקִי
Pl.	2 m.	פִּקְוּ	אֶנְפְּקוּ	אֶתְנַפְּקוּ
	2 f.	פִּקְוּ	אֶנְפְּקוּ	אֶתְנַפְּקוּ
Fut.	3 m.	פַּעַל, פִּעַל	פַּעַל	פַּעַל
	3 f.	תִּפַּק	תִּפַּק	תִּתְנַפַּק
	2 m.	תִּפַּק	תִּפַּק	תִּתְנַפַּק
	2 f.	תִּפְקִי	תִּפְקִי	תִּתְנַפְּקִי
	1 c.	תִּפַּק	תִּפַּק	תִּתְנַפַּק
Pl.	3 m.	יִפְקִי	יִפְקִי	יִתְנַפְּקוּ
	3 f.	יִפְקִי	יִפְקִי	יִתְנַפְּקוּ
	2 m.	תִּפְקִי	תִּפְקִי	תִּתְנַפַּקְוּ
	2 f.	תִּפְקִי	תִּפְקִי	תִּתְנַפַּקְוּ
	1 c.	יִפַּק	יִפַּק	יִתְנַפַּק
1 Part.	m.	פֶּקֶה	פֶּקֶה	
	f.	נָפְקָה ?	אֶנְפְּקִי	
2 Part.	m.	נָפַק	פֶּקֶה	פֶּקֶה
	f.	נָפְקָה	אֶנְפְּקִי	אֶתְנַפְּקִי

Par. IV. Verbs Ayin doubled. § 19.

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	בַּק	אִבַּק	אִבְבַּק
	3 f.	בִּקְחָה	אִבְבְּחָה	אִבְבְּחָה
	2 m.	בִּקְחָהּ	אִבְבְּחָהּ	אִבְבְּחָהּ
	2 f.	בִּקְחָתִי	אִבְבְּחָתִי	אִבְבְּחָתִי
	1 c.	בִּקְחָתְךָ	אִבְבְּחָתְךָ	אִבְבְּחָתְךָ
	3 m.	בִּקְחֵהוּ	אִבְבְּחֵהוּ	אִבְבְּחֵהוּ
	3 f.	בִּקְחֵהָ	אִבְבְּחֵהָ	אִבְבְּחֵהָ
	2 m.	בִּקְחֵהוֹן	אִבְבְּחֵהוֹן	אִבְבְּחֵהוֹן
	2 f.	בִּקְחֵהֶן	אִבְבְּחֵהֶן	אִבְבְּחֵהֶן
	1 c.	בִּקְחֵהָא	אִבְבְּחֵהָא	אִבְבְּחֵהָא
Inf.		בִּדְבֵק	אִבְדָּקָא	אִבְדָּקָא
Imp.	2 m.	דַּבֵּק	אִבְדָּק	אִבְדָּק
	2 f.	דַּבְּקִי	אִבְדָּקִי	אִבְדָּקִי
Pl.	2 m.	דַּבְּקוּ	אִבְדָּקוּ	אִבְדָּקוּ
	2 f.	דַּבְּקֵנָא	אִבְדָּקֵנָא	אִבְדָּקֵנָא
Fut.	3 m.	יִבְדֵּק	יִבְדֵּק	יִבְדֵּק
	3 f.	תִּבְדֹּק	תִּבְדֹּק	תִּבְדֹּק
	2 m.	תִּבְדֹּק	תִּבְדֹּק	תִּבְדֹּק
	2 f.	תִּבְדֹּקִי	תִּבְדֹּקִי	תִּבְדֹּקִי
	1 c.	אִבְדֵּק	אִבְדֵּק	אִבְדֵּק
Pl.	3 m.	יִבְדְּקוּ	יִבְדְּקוּ	יִבְדְּקוּ
	3 f.	יִבְדְּקוּ	יִבְדְּקוּ	יִבְדְּקוּ
	2 m.	תִּבְדְּקוּ	תִּבְדְּקוּ	תִּבְדְּקוּ
	2 f.	תִּבְדְּקוּ	תִּבְדְּקוּ	תִּבְדְּקוּ
	1 c.	נִבְדֵּק	נִבְדֵּק	נִבְדֵּק
1 Part.	m.	בִּדְבֵק	בִּדְבֵק	בִּדְבֵק
	f.	בִּדְבֵקָא	בִּדְבֵקָא	בִּדְבֵקָא
2 Part.	m.	בִּדְבֵק	בִּדְבֵק	בִּדְבֵק
	f.	בִּדְבֵקָא	בִּדְבֵקָא	בִּדְבֵקָא

Par. V. 79
Verbs פִּי. § 20.

Peal. Pr.	יָלַד
&c. reg.	
Inf.	בִּיֵּלַד
Imp.	יָלַד
(וְהָאֵלֶּה)	
Fut.	יִיֵּלַד
1 Part.	יָלַד
2 Part.	יָלַד
Ithpeel.	אִתְיָלַד
Paël. Pr.	יָלַד
Fut.	יִיֵּלַד
Ithpaal.	אִתְיָלַד
Aphel.	אִילַד
Fut.	יִאִלַּד

Par. VI.
Verbs פִּי. § 20.

Peal. Pr.	יָשַׁב
Fut.	יִיֵּשַׁב
Paël. Pr.	יָשַׁב
Fut.	יִיֵּשַׁב
Aph. Pr.	אִישַׁב
Inf.	אִישַׁבָא
Fut.	יִישַׁב

		Pael.	Ithpeel.	Pael.	Ithpaal.
Praet.	3 m.	קָם	אֶתְקָם	קָם	אֶתְקָם
	3 f.	קָמַת	אֶתְקַמַת	קָמַת	אֶתְקַמַת
	2 m.	קָמַתָּה	אֶתְקַמַתָּה	קָמַתָּה	אֶתְקַמַתָּה
	2 f.	קָמַתְּ	אֶתְקַמַתְּ	קָמַתְּ	אֶתְקַמַתְּ
	1 c.	קָמַת or קָמַתָּה	אֶתְקַמַת	קָמַת	אֶתְקַמַת
Pl.	3 m.	קָמוּ	אֶתְקָמוּ	קָמוּ	אֶתְקָמוּ
	3 f.	קָמָא	אֶתְקָמָא	קָמָא	אֶתְקָמָא
	2 m.	קָמַתוּן	אֶתְקַמַתוּן	קָמַתוּן	אֶתְקַמַתוּן
	2 f.	קָמַתוּן	אֶתְקַמַתוּן	קָמַתוּן	אֶתְקַמַתוּן
	1 c.	קָמַתָּה	אֶתְקַמַתָּה	קָמַתָּה	אֶתְקַמַתָּה
Inf.		קָם (בְּקָם)	אֶתְקָמָא	קָמָא	אֶתְקָמָא
Imp.	2 m.	קָם	אֶתְקָם	קָם	אֶתְקָם
	2 f.	קָמַי	אֶתְקָמַי	קָמַי	אֶתְקָמַי
Pl.	2 m.	קָמוּ	אֶתְקָמוּ	קָמוּ	אֶתְקָמוּ
	2 f.	קָמַתָּה	אֶתְקָמַתָּה	קָמַתָּה	אֶתְקָמַתָּה
Fut.	3 m.	יָקֹם	יִתְקָם	יָקֹם	יִתְקָם
	3 f.	תִּקְוִי	תִּתְקָם	תִּקְוִי	תִּתְקָם
	2 m.	תִּקְוִי	תִּתְקָם	תִּקְוִי	תִּתְקָם
	2 f.	תִּקְוִי	תִּתְקָמִי	תִּקְוִי	תִּתְקָמִי
	1 c.	אֶקֶם	אֶתְקָם	אֶקֶם	אֶתְקָם
Pl.	3 m.	יִקְוִי	יִתְקָמוּ	יִקְוִי	יִתְקָמוּ
	3 f.	יִקְוִי	יִתְקָמִי	יִקְוִי	יִתְקָמִי
	2 m.	תִּקְוִי	תִּתְקָמוּ	תִּקְוִי	תִּתְקָמוּ
	2 f.	תִּקְוִי	תִּתְקָמִי	תִּקְוִי	תִּתְקָמִי
	1 c.	נִקְם	נִתְקָם	נִקְם	נִתְקָם
1 Part.	m.	קָם, קָמָא		בְּקָם	
	f.	קָמַי		בְּקָמַי	
2 Part.	m.	קָם	בְּתִקָם	בְּקָם	בְּתִקָם
	f.	קָמַי	בְּתִקָמִי	בְּקָמַי	בְּתִקָמִי

		Peal.	Ithpeel.	Paël.
Praet.	3 m.	בָּלַא יִי	אֶחְבְּלִי	בִּלִּי
	3 f.	בָּלַח	אֶחְבְּלִית	בִּלִּית יִיאַח
	2 m.	בָּלִיתָ יִי	אֶחְבְּלִית	בִּלִּית
	2 f.	בָּלִית יִי	אֶחְבְּלִית	בִּלִּית
	1 c.	בָּלִית יִיתִי	אֶחְבְּלִית	בִּלִּית יִיתִי
Pl.	3 m.	בָּלוּ	אֶחְבְּלוּ	בִּלְיוֹ יִיאִי
	3 f.	בָּלְאָה	אֶחְבְּלָא	בִּלְאָה
	2 m.	בָּלִיחוּן	אֶחְבְּלִחוּן	בִּלִּיחוּן (ל)
	2 f.	בָּלִיחַן	אֶחְבְּלִיחַן	בִּלִּיחַן (ל)
	1 c.	בָּלִיכָא	אֶחְבְּלִיכָא	בִּלִּיכָא (ל)
Inf.		מִבְּלֵא אֶ אֶי־	אֶחְבְּלָה	בִּלְאָה
Imp.	2 m.	בָּלִי אֶ אֶי־	אֶחְבְּלִי אֶ	בִּלִּי אֶ
	2 f.	בָּלֵא יִי	אֶחְבְּלֵא	בִּלְאָה
Pl.	2 m.	בָּלוּ	אֶחְבְּלוּ	בִּלְיוֹ
	2 f.	בָּלְאָה יִי	אֶחְבְּלָא	בִּלְאָה
Fut.	3 m.	יִבְלֵא יִי	יִחְבְּלֵא יִי	יִבְלֵא יִי
	3 f.	תִּבְלֵא	תִּחְבְּלֵא	תִּבְלֵא
	2 m.	תִּבְלֵא	תִּחְבְּלֵא	תִּבְלֵא
	2 f.	תִּבְלִין	תִּחְבְּלִין	תִּבְלִין
	1 c.	אֶבְלֵא	אֶחְבְּלֵא	אֶבְלֵא
Pl.	3 m.	יִבְלִין	יִחְבְּלִין	יִבְלִין
	3 f.	יִבְלִין	יִחְבְּלִין	יִבְלִין
	2 m.	תִּבְלִין	תִּחְבְּלִין	תִּבְלִין
	2 f.	תִּבְלִין	תִּחְבְּלִין	תִּבְלִין
	1 c.	נִבְלֵא	נִחְבְּלֵא	נִבְלֵא
1 Part.	m.	בָּלֵא יִי		מִבְּלֵא יִי
	f.	בָּלִיָּא		מִבְּלִיָּא
2 Part.	m.	בָּלֵא יִי	מִחְבְּלֵא יִי	מִבְּלִי
	f.	בָּלִיָּא	מִחְבְּלִיָּא	מִבְּלִיָּא

Ithpaal.	Aphel.	Ittaphal.
אֶתְּגַלִּי י	אֶגְלִי י	אֶתְּגַלִּי
אֶתְּגַלִּית	אֶגְלִית	אֶתְּגַלִּית יאח
אֶתְּגַלִּית	אֶגְלִית ית	אֶתְּגַלִּית
אֶתְּגַלִּית	אֶגְלִית	אֶתְּגַלִּית
אֶתְּגַלִּית	אֶגְלִית ית	אֶתְּגַלִּית
אֶתְּגַלִּיו	אֶגְלִיו יאח	אֶתְּגַלִּיו
אֶתְּגַלִּיָּאח	אֶגְלִיָּא	אֶתְּגַלִּיָּא
אֶתְּגַלִּיתוֹן	אֶגְלִיתוֹן	אֶתְּגַלִּיתוֹן
אֶתְּגַלִּיתוֹן	אֶגְלִיתוֹן	אֶתְּגַלִּיתוֹן
אֶתְּגַלִּיָּא	אֶגְלִיָּא	אֶתְּגַלִּיָּא
אֶתְּגַלִּיָּאח	אֶגְלִיָּאח	אֶתְּגַלִּיָּאח
אֶתְּגַלִּי יא	אֶגְלִי יא	אֶתְּגַלִּי יא
אֶתְּגַלִּא	אֶגְלִא	אֶתְּגַלִּא
אֶתְּגַלִּו	אֶגְלִו	אֶתְּגַלִּו
אֶתְּגַלִּיָּא	אֶגְלִיָּא	אֶתְּגַלִּיָּא
יִתְּגַלֵּא י י	יִגְלֵא י י	יִתְּגַלֵּא י י
תִּתְּגַלֵּא	תִּגְלֵא	תִּתְּגַלֵּא
תִּתְּגַלֵּא	תִּגְלֵא	תִּתְּגַלֵּא
תִּתְּגַלֵּן	תִּגְלֵן	תִּתְּגַלֵּן
אִתְּגַלֵּא	אִגְלֵא	אִתְּגַלֵּא
יִתְּגַלֹּן	יִגְלֹן	יִתְּגַלֹּן
יִתְּגַלֵּן	יִגְלֵן	יִתְּגַלֵּן
תִּתְּגַלֹּן	תִּגְלֹן	תִּתְּגַלֹּן
תִּתְּגַלֵּן	תִּגְלֵן	תִּתְּגַלֵּן
נִתְּגַלֵּא	נִגְלֵא	נִתְּגַלֵּא
	יִגְלֵא י	
	יִגְלִיָּא	
יִתְּגַלֵּא	יִגְלֵא	יִתְּגַלֵּא
יִתְּגַלִּיָּא	יִגְלִיָּא	יִתְּגַלִּיָּא

	Sing. Abs.	Const.	Emph.	Suff. 3 s. m.	Suff 2 pl. m.
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DEC. I. SINGULAR. § 31.

(a)	טור	טור	טורא	טורה	טורבון
(b)	אילן	אילן or אילן	אילנא	אילנה	אילנבון

DEC. II. SINGULAR. § 32.

(a)	עלם	עלם	עלמא	עלמיה	עלמבון
(b)	פדון	פדון	פדנא	פדניה	פדנבון

DEC. III. SINGULAR. § 33.

(a)	מלך (מלך)	מלך (מלך)	מלכא	מלכיה	מלכבון
(b)	זמן	זמן	זמנא	זמניה	זמנבון
(c)	הלם	הלם	הלמא	הלמיה	הלמבון
(d)	עין	עין	עינא	עיניה	עינבון
			(עינא)	(עיניה)	
(e)	קדש	קדש	קדשא	קדשה	קדשבון
			(or קדשא etc.)		
(f)	מתקטל	מתקטל	מתקטלא	מתקטלה	מתקטלבון

DEC. IV. SINGULAR. § 34.

(a)	גב	גב	גבא	גביה	גבבון
(b)	עז	עז	עזא	עזיה	עזבון
(c)	אם	אם	אמא	אמיה	אמבון

DEC. V. SINGULAR. § 35.

(a)	גל	גל	גליא	גליה	גלבון
(b)	ביגל	ביגל	ביגליא	ביגליה	ביגלבון

DEC. VI. SINGULAR. § 36.

קדמי	קדמי	קדמיה	קדמיה	קדמבון
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Par. IX. Declension of Nouns masculine. 85

Plur. Abs.	Const.	Emph.	Suff. 3. s. m.	Suff. 2. pl. m.
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DEC. I. PLURAL.

טורין	טורי	טוריָא	טורורִי	טוריכון
אילדין	אילי	איליָא	אילורִי	איליכון

DEC. II. PLURAL.

עלמין	עלמי	עלמיָא	עלמורִי	עלמיכון
פדונין	פדוני	פדוניָא	פדונורִי	פדוניכון

DEC. III. PLURAL.

מלכין	מלכי	מלכיָא	מלכורִי	מלכיכון
זמין	זמי	זמיָא	זמורִי	זמיכון
הלמין	הלמי	הלמיָא	הלמורִי	הלמיכון
עיןין	עיני (עיני)	עיניָא (עיניא)	עיןורִי (עיןורי)	עיןיכון (עיןיכוון)
קדשין	קדשי	קדשיָא	קדשורִי	קדשיכון
מתקטלין	מתקטלי	מתקטליָא	מתקטלורִי	מתקטליכון

DEC. IV. PLURAL.

צבין	צבי	צביָא	צבורִי	צביכון
עין	עי	עיָא	עורִי	עיכון
אמין	אמי	אמיָא	אמורִי	אמיכון

DEC. V. PLURAL.

צלן	צלי	צליָא	צלורִי	צליכון
מגלן	מגלי	מגליָא	מגלורִי	מגליכון

DEC. VI. PLURAL.

קדמיין	קדמיא	קדמיא	קדמאורִי	קדמיאכון
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Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.
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DEC. VII. SINGULAR. § 37.

(a)	מְדִינָא	מְדִינָה	מְדִינָתָא	מְדִינָתָהּ	מְדִינָתֶיהּ
(b)	מְשָׁרִי	מְשָׁרִית	מְשָׁרִיתָא	מְשָׁרִיתָהּ	מְשָׁרִיתֶיהּ
(c)	מִלְפָּנֵי	מִלְפָּנֶיךָ	מִלְפָּנֶיהָ	מִלְפָּנֶיהָ	מִלְפָּנֶיהָ

PLURAL.

(a)	מְדִינָן	מְדִינָת	מְדִינָתָא	מְדִינָתֹהִי	מְדִינָתֹהֶי
(b)	מְשָׁרִין	מְשָׁרִית	מְשָׁרִיתָא	מְשָׁרִיתֹהִי	מְשָׁרִיתֹהֶי
(c)	מִלְפָּנֵי	מִלְפָּנֶיךָ	מִלְפָּנֶיהָ	מִלְפָּנֹהִי	מִלְפָּנֹהֶי

DEC. VIII. SINGULAR. § 38.

(a)	אַרְמְלָא	אַרְמְלָת	אַרְמְלָתָא	אַרְמְלָתָהּ	אַרְמְלָתֶיהּ
(b)	גְּלִיא	גְּלִית	גְּלִיתָא	גְּלִיתָהּ	גְּלִיתֶיהּ
(c)	זָכִי	זָכִית	זָכִיתָא	זָכִיתָהּ	זָכִיתֶיהּ

PLURAL.

(a)	אַרְמְלָן	אַרְמְלָת	אַרְמְלָתָא	אַרְמְלָתֹהִי	אַרְמְלָתֹהֶי
(b)	גְּלִין	גְּלִית	גְּלִיתָא	גְּלִיתֹהִי	גְּלִיתֹהֶי
(c)	זָכִין	זָכִית	זָכִיתָא	זָכִיתֹהִי	זָכִיתֹהֶי

DEC. IX. SINGULAR. § 39.

קְדָמִיתָא	קְדָמִיתָהּ	קְדָמִיתָא	קְדָמִיתָהּ	קְדָמִיתָהּ
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PLURAL.

קְדָמִיתָן	קְדָמִיתָא	קְדָמִיתָהּ	קְדָמִיתֹהִי	קְדָמִיתֹהֶי
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PAR. XI. NUMERALS.

A. Cardinals from 1 to 10.

No.	Masculine.		Feminine.	
	Abs.	Const.	Abs.	Const.
1	חַד	חַד	חֶדָּא	חֶדְתָּ
2	חֲדַיִן	חֲדַיִ	חֶדְתַּיִן	חֶדְתַּיִ
3	חֲלָתָה	חֲלָתָה	חֶלְתָּ	חֶלְתַּיִ
4	אַרְבַּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּעַתִּי
5	חֲמִשָּׁא	חֲמִשַּׁת	חֶמֶשׁ	חֶמֶשְׁתִּי
6	שֵׁתָא	שֵׁתַת	שֶׁת	שֶׁתִּי
7	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שֶׁבַעַתִּי
8	חֲמִיּוּא	חֲמִיּוּת	חֶמְיָי	חֶמְיָתִי
9	תַּשְׁעָה	תַּשְׁעַת	תֶּשַׁע	תֶּשַׁעַתִּי
10	עֶסְרָא	עֶסְרַת	עֶסֶר	עֶסְרַתִּי

B. Cardinals from 11 to 19.

	Masculine.	Feminine.
11	חַד עֶסֶר	חֶדָּא עֶסְרִי
12	חֲדַיִן עֶסֶר (חֲדַיִסְרִי)	חֶדְתַּיִן עֶסְרִי (חֶדְתַּיִסְרִי)
13	{ חֲלָתָה עֶסֶר חֲלָתַיִסְרִי }	חֶלְתָּ עֶסְרִי (חֶלְתַּיִסְרִי)
14	אַרְבַּעָה עֶסֶר (אַרְבַּיִסְרִי)	אַרְבַּע עֶסְרִי (אַרְבַּיִסְרִי)
15	חֲמִשָּׁא עֶסֶר (חֲמִיִסְרִי)	חֶמֶשׁ עֶסְרִי (חֶמֶיִסְרִי)
16	{ שֵׁתָא עֶסֶר שֵׁתַיִסְרִי }	שֶׁת עֶסְרִי (שֵׁתַיִסְרִי)
17	שִׁבְעָה עֶסֶר (שִׁבְסְרִי)	שֶׁבַע עֶסְרִי (שֶׁבְסְרִי)
18	{ חֲמִיּוּת עֶסֶר חֲמִיּוּתַיִסְרִי }	חֶמְיָי עֶסְרִי
19	תַּשְׁעָה עֶסֶר	{ תֶּשַׁע עֶסְרִי תֶּשַׁעַת עֶסְרִי }

C. Ordinals from 1 to 10.

No.	Masculine.		Feminine.	
	Abs.	Emph.	Abs.	Emph.
1	קדמִי	קדמָאָה	קדמָאָה	קדמִיתָה
2	תנִין	תנִינָא	תנִינָא	תנִיתָא
3	תלִיתִי (תלִיתִי)	תלִיתָא	תלִיתָא	תלִיתִיתָא
4	רביעִי (רָא)	רביעָא	רביעָא	רביעִיתָא
5	חמישי	חמישָא	חמישָא	חמישִיתָא
6	שתיִתי (שֵׁתִי)	שתיָא	שתיָא	שתיִיתָא
7	שביעִי	שביעָא	שביעָא	שביעִיתָא (שביעִתָא)
8	תמינִי	תמינָא	תמינָא	תמינִיתָא
9	תשיעִי	תשיעָא	תשיעָא	תשיעִיתָא
10	עסירִי	עסירָא	עסירָא	עסירִיתָא

A

CHALDEE CHRESTOMATHY;

CONSISTING OF EXTRACTS FROM THE TARGUMS, ACCOMPANIED BY
NOTES ON THEM, AND ON THE BIBLICAL CHALDEE,
WITH A VOCABULARY.



THERE are ten Targums* or Chaldee translations of the Scriptures extant. No one of them, however, includes the whole of the Old Testament, and some only a single book or a few books. Daniel, Ezra, and Nehemiah have never been translated into Chaldee. At least, no Targums of these books are now extant.

The Targum of Onkelos on the Pentateuch, from which the sentences in Part I. are extracted, is the most esteemed of all the Targums, both for its faithfulness, and for the purity of the language employed. It is so literal that, being set to the same musical notes as the Hebrew text, it was read or cantilated in the synagogues on the Sabbath, in connection with the Hebrew lesson appointed for the day. See Prideaux, Conn. Vol. IV. p. 623. Respecting Onkelos little is known. Prideaux places him before or about the time of our Saviour. Horne (Introd. Vol. II. p. 158,) gives the same as the *generally received opinion*. Jahn (Introd. p. 65 of the English transl.) supposes him to have written in the second century. The same is Prof. Winer's opinion. Compare his dissertation De Onkeloso, etc. § 1. But Gesenius maintains very satisfactorily the former opinion, Einl. zu Jesa. § 11.

The Targum next in value, and probably also in time, is that of Jonathan the son of Uzziel, who translated the books of Joshua, Judges, I. and II. Samuel, I. and II. Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. He is *generally* thought to have been earlier than Onkelos. Prideaux assigns him a later date, for the very probable reason, that he would not have commenced his translation at Joshua, unless the books of Moses had been already extant in Chaldee.

There are two other Targums of the Pentateuch, both of a late date.

* The word is Chaldee, תַּרְגּוּם, (from תִּרְגַּם *to interpret*), lit. *an interpretation, a paraphrase*. Its use is limited however to the Chaldee versions of the Scriptures.

To the unknown author of one of these the name Pseudo-Jonathan has been applied, because it was long supposed to have been written by Jonathan Ben-Uzziel. The following literal translation of Num. 24 : 24, as it stands in this Targum,* shows how little care the author took to give the simple sense of the Hebrew text; while the mention of Constantinople and the Lombards makes it certain that this Targum was not the work of Jonathan Ben-Uzziel. It was probably composed in the ninth century. "And wings (ships?) shall come with instruments of war, and shall go forth with great multitudes from Lombardy and from the land of Italy, and shall be joined with the legions which shall come from Constantinople; and they shall afflict the Assyrians and enslave all the sons of Eber; but the end of these, as well as of those, shall be to fall by the hand of king Messiah; and they shall be destroyed forever."

The Jerusalem Targum, so called from the dialect in which it was composed, is the other of the two mentioned above. It belongs probably to an age still later than the preceding. It is very imperfect, omitting many verses, and so loosely rendering the rest, that it hardly deserves the name even of a paraphrase. It abounds, much more than the Targum of the Pseudo-Jonathan, with digressions and fables, which may be traditions of some antiquity. No IV. of Part II. may serve as a specimen. Both these Targums abound in Greek and other foreign words. In the above extract, the word translated *multitudes* is ܚܝܬܝܢܝܐ, plainly nothing but a Chaldee plural of the Greek ὄχλος, and the word rendered legions ܠܓܝܢܐ.

These four are the longest and most valuable of all the Targums. The first two are esteemed most highly as affording critical aid to the student of the Hebrew Scriptures, and (especially that of Onkelos) introducing us to a pure Chaldee, nearly resembling the style of Daniel and Ezra. Being extremely literal, they also serve to vindicate the Hebrew text, as it has come down to us, against those who charge the Jews with having corrupted it for the sake of evading the arguments of Christians. The other two mentioned above, and indeed all the Targums, are valuable as affording many expositions, particularly of passages relating to the Messiah, which agree with those given in the New Testament. These passages many of the modern Jews attempt to explain away, so as to get rid of the evidence that Jesus was the Messiah. Several examples of this kind are given by Prideaux (Conn. Pt. II. B. VIII. p. 639, seq.) One instance will suffice here.

* The English translation of this passage, which is literal, is as follows: "And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever."

"Micah 5 : 2. *And thou Bethlehem Ephratah out of thee shall come forth unto me he that is to be ruler in Israel.* This is the true translation of the Hebrew text, and this all Christians understand of the Messiah; and so anciently did the chief priests and scribes of the people of the Jews, when consulted by Herod. But since that time, in opposition to the gospel, Jewish writers have endeavored to give this text another meaning, some interpreting it of Hezekiah, some of Zerubbabel, and some otherwise. But Jonathan, who perchance was one among those scribes whom Herod consulted, gives the true meaning of it by interpreting it of the Messiah, in the same manner as Christians do : for his version of the text is : *Out of thee shall come forth before me the Messiah, who shall exercise sovereign rule over Israel.*" (Id. p. 642.)

In another place (p. 635) Prideaux remarks, that "the Targums of Jonathan and Onkelos are in so great esteem among the Jews, that they hold them to be of the same authority with the original sacred text."

The other Targums are, one on the Hagiographa; one on the *Megilloth* or five books of Ecclesiastes, Song of Solomon, Lamentations, Ruth and Esther; three on Esther alone; and one on the two books of Chronicles. The first has been ascribed to Rabbi Joseph the blind, who lived in the third century. But neither the dates nor authors of these Targums are known with certainty. The barbarous style in which they are written, is considered as affording sufficient proof that they are comparatively modern; though they appear to have been compiled from more ancient materials.

For a full account of the Targums, see Prideaux, Conn. Vol. IV. pp. 618—615. Horne's Introd. Vol. II. pp. 157—163. Walton, Proleg. XII. §§ 4—20, and Winer, De Onkeloso ejusque paraphrasi Chaldaica Dissertatio. Compare also Stackhouse's Hist. of the Bible, prelim. discourse p. 90, seq. Calmet's Dict. of the Bible, articles Jonathan, Onkelos, and Targum. Father Simon's Crit. Hist. B. II. Ch. 18. Eichhorn's Einleitung §§ 213—245. De Wette, Einl. §§ 57—62. Wolfii Bibliotheca Hebræa Vol. II. pp. 1135—1189. Allix, Judgment of the ancient Jewish Church, etc. Ch. VII. Carpzov. Critica Sacra, Part II. Ch. I. Gesenius, Comm. über Jesa. Einl. § 11, and Jahn's Introd. to the O. T. pp. 64—68 of the English translation.

PART I.

SELECT SENTENCES FOR GRAMMATICAL EXERCISE.

בְּקִדְמוֹתָיִן בְּרָא יְיָ יֵת שְׁמִיָּא יְיָ יֵת אֲרַעָא :

NOTES.

The sentences of this Part are all taken from the Targum of Onkelos on the Pentateuch. They stand in the order of their selection, as it was thought that any of them would be sufficiently simple for grammatical analysis by those already familiar with Hebrew.

The reader will observe, on comparing the translation with the Hebrew text, that the same train of accents appears in both. § 2. 9. *b*. This agreement is not perfect throughout. Where however the train of accents in the Targum is different from that of the Hebrew text, the accents are still *similar*. For the sake of comparison with the Hebrew, the accents are inserted in these sentences.

1. Gen. 1 : 1, בְּרִשְׁתֵּי, plur. of בְּרִשָּׁה Decl. III. *a*. comp. § 33. *a*. בְּ prep. is prefixed regularly with בְּ as in Hebrew. Lit. *in principiis*.—יְיָ, § 4. note. This is strictly an abbreviation, and must not be read *yeyā*, as though it were a distinct name. It is said by some to have been formed by prefixing the *first* letter of יְהוָה to the *last* of אֱלֹהִים, thus combining the Qeri with the Kethib and saving the trouble of marginal notes. Others affirm that its *original* form, which indeed appears in some editions, was יְיָ, i. e. the initial of יְהוָה repeated three times to express *Trinity*; and that *later* Jews, rejecting the doctrine of the Trinity, have preferred the other form, and given it the other explanation. It is pronounced *Adhō-nāy*. As here, it is generally employed in the Targums to render אֱלֹהִים, when the latter stands alone (i. e. without any other name of God) and signifies the true God.—יְיָ, i. q. Heb. יְיָ.—שְׁמִיָּא, emphatic state from שְׁמִי, not used in the abs. form. See § 29. 3. *c*. The term *emphatic* seems to imply more than it really means; and the reader of Chaldee naturally inquires how strong

- 2 וְאֵלֶּה הֵם אֲנֵלִימָקִים יִתְקִימִי עִמָּכֹן וְגִסְבִּיכֹן בְּתַרְיֹכֹן ✓
 3 יִתְקַשְׁתִּי יִהְיֶה בְּעֵנָה וְתִהְיֶה לָאֵת קָזִם בְּיִדְמִימִי וּבִין
 אֲרֵעָא :
 4 וּפְתִי יֵל לְפִת וְיִשְׁתִּי שְׂכִנְתִּיה בְּיִשְׁנִיה דְּשֵׁם וְיִהְיֶה כְּנֶשֶׁן עֲבָדָא
 לְהִין :
 5 אֲרִי כָל־אַרְעָא דִּי־אַתָּה הָיִי לָךְ אֲתִינִיפָה וְלִבְנָךְ עֲד־עֲלֵמָא :

that *emphasis* can be, which falls upon three-fourths of the nouns with which he meets. Perhaps the term *definite* would be preferable, if the other were not in use. A noun in the emphatic state expresses usually the same idea which would be expressed in Hebrew by the noun with the article.—אַרְעָא, *emph. state*. See אֲרֵעָא in the vocabulary.

2. Gen. 9:9, וְאֵלֶּה, § 7. d. 1.—מְקַמֵּם, *do establish*, 1st Part. Paël from קָמַם, § 22. 3.—בְּתַרְיֹכֹן from בְּתַר, § 8. 3. II. Note 4.—The first two accents in this sentence differ from those of the corresponding Hebrew words. In stead of Rebhia the Hebrew has Zaqeph Ghadol, and instead of Merka, Darga. The two former are both large disjunctives, and the two latter both conjunctives, and of course might easily be interchanged. Perhaps however the accents were originally transferred to the Targum from a Hebrew MS. which had Rebhia and Merka. The remaining accents in this sentence are the same as in the Hebrew. Similar remarks might be repeated on the other sentences; but it will be unnecessary.

3. Gen. 9:13, קָשְׁתִּי, with suff. 1. p. sing. from קָשָׁה, Dec. III. a.—יִהְיֶה, 1. sing. Pr. Peal from יָהַב, *I do set*, § 50. 1. The Hebrew likewise has the Praeter תָּהִי.—תָּהִי apoc. for תִּהְיֶה 2 f. sing. Fut. from הָיָה. See the note at the close of § 23.—אֵת, const. state, — being immutable.—מִימִרִי, pronounced *mēm-rî*, § 2. 3. In sense it is precisely equivalent to the Hebrew נַפְשִׁי, *myself* or *me*. See מִימִרִי in the vocabulary.

4. Gen. 9:27, יִבְרַח, 3 sing. m. Fut. Aphel from בָּרַח, § 6. d. 1.—לֵּי, sign of the Accusative case, § 60. 3.—*And shall cause his glory to dwell*, i. e. and he [God] shall dwell.—יָהּ—pleonastic suffix, § 47. 2. lit. *in the tents of him*, (even) *of Shem*. הֵן, sign of the Gen. case, § 60. 1.—*Servant to them*; Hebrew עֶבֶד לָמוֹ; Sept. πᾶς αὐτοῦ. Vulg. servus ejus. But the Syriac, Arabic, and Samaritan versions agree with our Targumist in giving a plural rendering.

5. Gen. 13:15, הָיִי, § 23. 1. note.—אַתְּ־יִבְרַח, 1 sing. Fut. from יָבַח;

- 6 וְהִימִין בְּמִימְרָא בְּיָהּ וְהַשְׁכַּח לֵיהּ לְזָבוּ:
 7 וְיָתֵן לָהּ יְיָ מִשְׁלָא דְשִׁבְיָא וּמִשְׁבָּא דְאַרְגָּא:
 8 לְאַרְגָּוִית בְּרִי עֲמִיגֹן אֲרִי־אֲהִיבִי מִיָּת וְהוּא בְּלַחֲוֹתֵיהּ
 אֲשִׁתָּא:
 9 וְאַחַר אֵלֶּא יִוְסֵה אֲדוּלְיִן דְּזַבְנִתִּין יְהִי לְמִצְרַיִם:
 10 לְאַרְגָּוִי עֲבַד שׁוֹלֵטִין מִדְּבַת וְהוּדָה וְסָפְרָא מִבְּנֵי־בְזוּתֵי עַד
 עֲלֵבָא עַד־דְּנִיתִי מִשְׁרָא דְּזִילִית דְּחָא בְּלִבּוּתָא וְלֵיהּ יִשְׁמַעְיָן
 עֲבִיבָא:
 11 וְאַחַר לְבָנֵיהּ תִּתְּנֵהּ תִּתְּנֵהּ וְאַחֲרֵיהּ לָהּ:

יָזָב with ז epenthetic, i. q. יָזָב; § 16. note 1.—לְבָנֵיהּ, *to thy sons*. See בָּר.

6. Gen. 15: 6, הִימִין, Aphel from יָמַן-אֶפֶן, (see the latter word in the lexicon), § 20. 3. *b* and § 12. II. 5.—מִימְרָא בְּיָהּ, *the Lord*, i. q. אֲדִי, § 49. 1. *c*. But this expression, which occurs frequently in the Targums as a translation of the Hebrew בְּיָהּ, is considered by some critics as designating that Word which was afterwards “made flesh and dwelt among us.”—חֲשִׁבָהּ. *He (the Lord) reckoned it*, § 16. 2. *a*.—לְזָבוּ, § 7. *d*.

7. Gen. 27: 28, יְיָ, sign of the Gen. case, § 60. 1.

8. Gen. 42: 38, נְחִיר, Fut. of נָחַר, Tseri compensating for Dagghesh forte, omitted on account of the guttural.—אֲשִׁתָּא, § 6. *b*.

9. Gen. 45: 4, דְּזַבְנִתִּין יְהִי, § 48. 1, pleonastic.

10. Gen. 49: 10, בְּעֵבֶר, for בְּעָבֵר, § 6. *d*. 1.—עֲבַד שׁוֹלֵטִין, *one exercising sovereignty, a ruler*.—בְּנֵי, irreg. see בָּר, (=*Hebrew* . . . אֲשֶׁר), *to whom*, § 8. 3. II. n. 3.—וְהוּא, the pron. used for the substantive verb in the present tense. See § 47. 1.—וְיִשְׁמַעְיָן, Ithpe. from יָשַׁע, § 6. *b*.—וְעַד־מָסָא, irreg. see עַד. *One bearing rule shall not depart from (be wanting to) the house of Judah, nor a scribe from the posterity of his sons forever; until Messiah shall come, whose is the kingdom; and to him shall the people hearken, or, him shall they obey.*

11. Ex. 33: 14, שְׂבָבִיתִי, *my glory*, doubtless equivalent to the Hebrew פָּנִי, *my presence*, i. e. a mere periphrasis for *I*, used of course only in relation to God. Comp. nos. 4 and 13.—תִּתְּנֵהּ, § 22. 1.—אֲחִירָהּ, Aph. Fut. 1st pers. sing. from נָתַן, *I will provide a resting place, לָהּ, for thee.*

12 ית־יוֹמֵי־שַׁבָּת דִּילִי תַשְׁוֹן וּלְבֵית מִקְדָּשִׁי תִהְיוֹן דְּחֵלִין אֲנָא

יהי:

13 וְאַשְׁרֵי שְׂכָנֹתַי בִּינִיכּוֹן וְאַהֲגִי לְכוֹן לְאַלְהָ וְאַתּוֹן תִּהְיוֹן - קְדָמִי

לכם:

14 וּבְמִשְׁרָחֵי אֲמַר תּוֹב הִי שְׂרִי־בִקְדָּהּ בְּגוֹרֵבָתָהּ אֲלַפְנָא

דִּישָׁאָל:

15 בִּיהֲטָבָא אֲרַקָּה נַעֲקָב בֵּית מִישְׁחָהּ יִשְׁאָל:

16 לֹא־הֲהִי לָהּ אֵלֶּה אוֹהֲרָן בְּרִימִי:

17 טָשַׁע יִשְׂרָאֵל יְיָ אֱלֹהֵיהּ יְיָ הָהּ:

18 וַיִּבְרָחֶם יְיָ אֱלֹהֶהּ בְּעַל־לִבָּהּ וּבְעַל־נַפְשָׁהּ וּבְעַל־נִסְסָהּ:

19 וַתִּבְרָחֶמֶן ית־גִּילְיָא אֲרִי־דִּהְיוֹן הוֹרֵתוֹן בְּאַרְצָא דְּמִצְרַיִם:

12. Lev. 26 : 2, דִּילִי, § 8. 3. II. note 3.—דְּחֵלִין; 1st Part. Pe. from דְּחַל, — תִּהְיוֹן, treat the house of my sanctuary with *habitual* reverence. Such appears to be the force of this combination. See § 51. 1.

13. Lev. 26 : 12, אֲהִי, 1st pers. sing. fut. Pe. from הָיָא, instead of the usual form אֲהִיָּא, § 23. 1. *b.* note. For the plural suff. of בִּין and הָדָם see § 8. 3. II. note 4.

14. Num. 10 : 36, מִשְׁרָחֵי, a plural, with suffix of the third person sing., formed from the inf. Pe. of שָׁרָא, § 35. note 2. *In its restings*, i. e. whenever it rested.—The frequent repetition of Maqqeph in this sentence is not occasioned by any special intimacy of connection between the words thus joined. Its cause exists in the train of accents, which is the same as in the Hebrew. Three words are introduced into the Targum which do not appear in the original—“*Dwell in thy glory in the midst of*”—but for these there is no accent. It is for this reason that they are joined by Maqqeph to the next word. The four words are, in cantillation, theoretically one.

15. Num. 24 : 5, מִישְׁרָהּ, *thy valley*, if we derive it from יָשַׁר. But perhaps מִישַׁר should be regarded as a verbal from שָׁרָה, and then we may translate it *dwelling, habitation*.

16. Deut. 5 : 7.

17. Deut. 6 : 4.

18. Deut. 6 : 5.

19. Deut. 10 : 19.

20 בַּיּוֹם אֱלֹהֶיךָ תִּדְחַל וּקְדָמוֹתַי תִּפְלֹחַ וּלְדַחֲלֹתַיָּה תִּתְקַרֵּב וּבְשִׁמְיָהּ
תִּתְבָּרַם :

21 בַּהֲלֹת־תִּקְרָא לִי־בְרָאָה אֶת־נְשִׂיאָהּ שֶׁבִקְרָא פוֹלְחֵי־אֱלֹהֵי דְעִבְדָּהּ :

22 אֵלֶּיךָ תִּבְרָמוּ אֶסְתַּעֲלוּ בְדָא סִבְרוּ מַחֲדִּיחֵי בְסוּפְדִּיחֵן :

23 לֵית אֱלֹהָא בְּאֶלְהָא־דִּישְׂרָאֵל הַשְׁכַּנְתִּיהָ בְּשִׁמְיָהּ בְּסִכְנָהּ וְחוֹקְפֶיהָ
בְּשִׁמְיָהּ שְׁמִיָּהּ :

20. Deut. 10 : 20, תִּדְחַל, § 15. 3.—תִּפְלֹחַ, Qamets for Pattahh on account of a pause-accent.

21. Deut. 32 : 18, דְחַלָּא, plur. const. from דְחַלָּא. Lit. *the terrors of the Mighty One* who created thee, thou hast forgotten; i. e. *the terrible and mighty One*. § 61. 1. note 1.—בְרָאָה, § 26. 2. *a*.—אֶת־נְשִׂיאָהּ, § 23. note 1.—שֶׁבִקְרָא, § 12. I. note 2.—עִבְדָּהּ, § 16. 2. *a*.—תִּקְרָא, *strong, mighty*, occurs likewise in vs. 30, 31, as a rendering of the Heb. צוּר.

22. Deut. 32 : 29, סוּפְדִּיחֵן, plural from סוּף with suff. 3. pl. m. defectively written, § 6. c. (4.)

23. Deut. 33 : 26, אֱלֹהָא, an instance in which the *emphatic state*, (as is sometimes the case with the Hebrew article), corresponds to our *indefinite article*, *a* or *an*.—הַשְׁכַּנְתִּיהָ (*scriptio plena*), § 8. 3, I. note 1. Lit. *who, his glory*, i. e. *whose glory*, § 48, 1.

PART II.

EXTRACTS FROM THE TARGUMS.

I. *History of the Fall.* Gen. 3.—Onkelos.

1 וְהוּנָא הָהִי עָרִים מִפֶּל הוּנָא בְּרָא דִּי עֲבַד יְיָ אֱלֹהִים וְאָמַר
 לְאַתְחָא בְּקוּשְׁטָא אַרְי־אָמַר יְיָ לֹא תִיכְלִין מִפֶּל אִילָן גִּנְתָּא:
 2 וְאַתְחָת אֶתְחָא לְהוּנָא מִפִּירִי אִילָן־גִּנְתָּא נִיכּוּל: (3) וּמִפִּירִי
 אִילָנָא דִּי בְּמַצִּיעוּד־גִּנְתָּא אָמַר יְיָ לֹא תִיכְלִין מִנִּיהּ וְלֹא
 4 תִּקְרְבוּן בֵּית דִּלְמָא תְּמוּחִין: וְאָמַר הוּנָא לְאַתְחָא לֹא מִבֵּית
 5 תְּמוּחִין: אַרְי גְּלִי קָדֵם־יְיָ אֱלִי בְּיוֹכָא דְּתִיכְלִין מִנִּיהּ וְיִתְשַׁחֲתִין

1. וְהוּנָא, comparative, § 64. 1. *a. more cunning than.*—כלל, every.—יְיָ. So the London Polyglott, which has been followed in the text of the Chrestomathy. Also Buxtorf Bibl. Heb. Basil. 1665. The Paris and Antwerp Polyglotts read יְיָ. The title page of Münster's Bibl. Heb. Basil. 1546 exhibits the form יְיָ. Compare the note on Part I. No. I.—אֱלֹהִים. Here likewise the Polyglotts differ, Buxtorf and the London edition giving constantly the Hebrew form, and the other two mentioned above, אֱלֹהִים.—תיכלין, § 21. *a.*

2. וְאַתְחָת, § 15. note 2.—ניכול, Fut. expressing the sense of the Eng. Potential mood, *we may eat.*

3. תִּקְרְבוּן, Future Paël instead of תִּקְרְבוּן, § 2. 7. *b.* Buxtorf has תִּקְרְבוּן; the Antwerp and Paris Polyglotts, תִּקְרְבוּן in Peal.

4. מִמֶּנָּה תְּמוּחִין, an Inf. with a finite verb to denote certainty, as in Hebrew.

5. גְּלִי, Part. Peil from גָּלָא, § 6. *d.* (1), *it is manifest before the Lord.*—וְיִתְשַׁחֲתִין. Use of וְ instead of another conjunction, same as in Hebrew. וְיִתְשַׁחֲתִין, Ithpaal Fut. 3d plur. fem.—תִּיכְלִין, Fut. Peal 2d plur. masc. from תָּכַל.—רְבִיבִין, see רַב in Lex.—הָכֵמִין, 1st Part. Peal from הָכֵם § 32.

- 6 שֶׁיִּחְסֹן וְיִחְסֹן כְּכִדְדֵּן חֲמִין בִּידָטָב לְבִישׁ׃ וְהָיָה אֲחֶתָּה
 אֲחֵי טָב אֵלֶּנָּה לְמִיכָל וְאֲחֵי אֲסִידֵהוּא לְשִׁינִן וּמִכָּפֶה אֵלֶּנָּה
 לְאֲסִידֵהוּא בִּיה וְנִסְיָבָה מְאִיבָה וְאֲסִידֵהוּא וְיָהֳבָה אֲחֵלְבֵּעֶלָה נִמְחָה
 7 וְאֲסִידֵהוּא לְיָהֳבָה וְיָהֳבָה וְיָהֳבָה וְיָהֳבָה וְיָהֳבָה וְיָהֳבָה
 8 וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה
 9 וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה
 10 וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה
 11 וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה
 12 וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה
 13 וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה
 14 וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה וְיָהֳבָה לְיָהֳבָה

note 2, *knowing* [how to distinguish] between, etc.—לֵּ. . . . For this use of לֵּ after בֵּין comp. Stuart's Hebrew Chrestomathy, p. 83. Note on Gen. 1:6.

6. חֲמִין, 3d sing. fem. Praet. Peal from חָמַן. אֲסִידֵהוּא (a medicine) appears to refer to the *effect* which Eve expected the eating of the fruit to have, in opening her eyes to a clearer vision. But all the other ancient versions agree with the English translation in rendering תִּשְׂמַחְנָה לְעֵינֶיךָ, *pleasant to the eyes*.—מִכָּפֶה, 2d Part. Pael. בִּיה מִכָּפֶה לְאֲסִידֵהוּא expresses the idea conveyed, according to the other translators, in the previous clause; *desirable to behold*. בִּיה is pleonastic.—נִסְיָבָה, § 12. II. 1.—מְאִיבָה, see אָב in the vocab.—וְיָהֳבָה, § 7. d. 1.

7. אֲחֵתָּה, 3d pers. plur. fem. Praet. Ithpaal, from פָּחַת. § 42. 1. a. note.—חֲמִין, § 12. I. 1. b.—חֲמִין, see חֲמִין in the vocab.—אֲחֵתָּה, a Hebrew form. But Buxtorf points it וְיָהֳבָה. See his'lexicon.

8. אֵלֶּנָּה, collective. For the pointing see § 31. b. note 1. לְיָהֳבָה, § 12. I. 1. a.

10. וְיָהֳבָה, § 13. 2. For the insertion of י quiescent in the last syllable of this word, and of שְׂמִיחָה, see § 12. I. 1. a.

11. וְיָהֳבָה, § 12. I. 1. b. But Buxtorf points it here וְיָהֳבָה. § 21. a. Inf. from אָבָל.

14. לֵּיט, 2d. Part. from לָוַט.—חֲמִין, Fut. from חָמַן, § 21. a.

לְהוֹרֵא אֶרְרֵי עֲבֹדָתָהּ דָּא לִיט אַתָּה מִפְּלִיפְרָא וּמִפֶּל הֵנָּה בְּרָא
 15 עֲלִיבְרָא תִּינִיל נְעֻרָא תִּיכּוּל פְּלִיפְרָא הִנָּה: וְהָבֹה אֲשֵׁר
 בִּרְקָה וּבִין אֶתְרָא וּבִין בִּרְקָה וּבִין בִּרְקָה הוּא וְהִינִדְרָא לָהּ
 16 בִּרְחֻבְעֻבְרָתָהּ לִיחִימְלִקְטִין וְאַתָּה תְּחִינִי לִיחִי לְסֻפָּא: לְאַתְרָא
 אֲמִר אֲסֻפָּא אֲסֻר צִיבְרָא וְהִינִדְרָא בִּרְקָה תִּלְדִּין בִּרְקָה
 17 וְלִיחִימְלִקְטִין תְּחִי תְּחִימְלִקְטִין וְהוּא תִּשְׁלִיבְרָא: וְלִאֲדָם אֲמִר
 אֲדָם שְׂבִלְתָּ לְמִימֵר אֶתְרָא וְאַתְרָא וְאַתְרָא לָהּ דִּי בִּרְחֻבְרָא
 לְמִימֵר לָא תִּיכּוּל מִיחִי לִיפָּא אֲרָא בְּרִיךְ בִּרְקָה תִּשְׁלִיבְרָא
 18 פֶּל יִמִּי הִנָּה: וְכֹדֶן וְאַתְרָא תִּשְׁבִּיחַ לָהּ וְהִיכּוּל וְהִיכּוּל
 19 וְהִיכּוּל: בִּרְחֻבְרָא דְאַתְרָא תִּיכּוּל לְהָא עַד דְּתַחֲבוּב לְאַתְרָא
 20 דְּהָא אֶתְחִיבְרָא אֶרְרֵי עֲבֹדָתָהּ אֶתָּה וְלִיכְרָא תְּחִיב: וְקָרָא אֲדָם
 21 טֹרֵם אֶתְחִיבְרָא הֵנָּה אֲדָם הֵנָּה אֲמִר דָּל בְּרִיחֻבְרָא: וְהִי
 וְ אֲלֵהֶם לְאֲדָם וְלִאֲתִיבָה לְבִישֵׁינִי דִּיקָר עֲלִיבְרָא בִּרְחֻבְרָא
 22 וְאַלְבִּישֵׁנִי: וְאֲמִר וְ אֲלֵהֶם הָא אֲדָם הֵנָּה וְהִי בְּרִיחֻבְרָא
 מִיחִי לְמִיכָּה טֹב וּבִישׁ וּבִישׁ דְּלִיחֻבְרָא וְהִי וְהִי וְהִי

15. דְּכִי. 1st Part. Peal. from דְּכִי § 12. I 1. c. *He will remember against thee what thou hast done to him.*—מִלְּמִימִין, i. q. *from the beginning—anciently.*

16. אֲסֻפָּא, Inf. Aphel. See the paradigm.—תִּלְדִּין, Fut. 2d sing. fem. from בִּרְקָה. prep. בְּ with suff. 2d sing. fem. See the table.

17. תִּשְׁלִיבְרָא, Fut. 2d sing. masc. from אָבֵל with fem. suff. 3d sing. and epenthetic.

19. וְהִיכּוּל, defectively written. See וְהִיכּוּל, *from which.*

21. לְבִישֵׁינִי, etc. *garments of honor for the skin of their flesh.*

22. לְמִיכָּה, Inf. Peal from וְהִי, § 20. 4.—מִיכָּה, *of himself, independently.* “*Adam has become the only [being] in the world [able] of himself to distinguish good and evil.*” Onkelos seems to have considered the Hebrew מִיכָּה singular, as indeed it is capable of being; and this probably led him to render בְּאַחַד (*as one*), by וְהִי *only*. The other Targumists agree with, or perhaps rather *follow*, Onkelos. Nearly all the ancient versions,

23 מֵאֵלֶּיךָ הֵנָּה וְיִטְוֹל וְהָיָה לְעֵלָם: וְשָׁלַחְתָּה יְיָ אֱלֹהִים מִבְּנֵתָא
 24 דְּעָנָן לְמַעַל וְתִּיאָדְנֵתָא דְּאַחְבְּרִי מִתַּמָּן: וְתִרְדָּךְ וְתִיאָדָם
 וְאִשְׁרֵי מִלְּקַחְשֵׁין לְמַתָּא דְּעָנָן וְתִירְבִּיבָא וְנָח שָׁנָן חֲרָבָא
 דְּמִתְחַפְּסָא לְמִשְׁרֵי וְתִיאָדְרָה אֵלֶּיךָ הֵנָּה:

II. *The same.* Gen. 3.—Pseudo-Jonathan.

1 וְהָוָה הֵנָּה חָמִים לְבִישׁ מִלְּחָי חַיִּית בְּרָא דְּעֵבֶד יְיָ אֱלֹהִים
 וְאָבִיר לְאַתְתָּא חֲקִישָׁתָא דְּאָבִיר יְיָ אֱלֹהִים לֹא תִּיְבָלֵן מִלְּ
 2 אֵלֶּיךָ גִּיטְרִיתָא: וְאַמְרַת אַתְתָּא לְהָוָה מִשְׁאֵר פִּירִי אֵלֶּיךָ
 3 גִּיטְרִיתָא אִית לֵן רֶשֶׁוּ לְבִיבֵל: וְכִפְרִי אֵלְנָא דְּבִי מִצִּיעוֹת
 גִּיטְרִיתָא אָבִיר יְיָ לֹא תִיְבָלֵן מִפִּירָא וְלֹא תִקְרִיבֵן בֵּיתָא דִּילְמָא
 4 תְּבוּחָתֵן: בִּי הָיָה לְטַעַמָּא אָבִיר הָוָה דְּלִטְרִי עַל בְּרִיתָא
 וְאָבִיר לְאַתְתָּא לֹא מִבֵּית תְּבוּחָתֵן בְּרִים פְּלִיאָבִיבָא סָנָן דִּר

however, give the sense expressed in the English translation.—Fut. of נָסַב.

23. . . . מִתַּמָּן, *whence*, § 48. 1.

21. תִּרְדָּךְ, Praeter Paël, merely a full orthography for תִּרְדָּךְ. Part. Ithpe. fem. sing. agreeing with חֲרָבָא. מִשְׁרֵי. Inf. from מִשָּׁר.

1. דְּעָבִיר, for the pointing see below. No. III. (7) and (9). It will be unnecessary to notice such cases in future.—חֲקִישָׁתָא, *is it true that*, etc.? ה interrogative with Daghes forte euphonic. So in Hebrew sometimes. Stuart's Heb. Gram. § 152. a.

2. אָבִיר, § 15. note 2. The Qamets is probably the result of a pause in pronunciation, though no accents have been appended to this Targum. לֵן, contraction for לֵנָא.

3. אֵלְנָא, § 2. 6. c.—דְּבִיר, see בִּי in vocab.—חִירָא, Hhireq is short. the " being a mere *mater lectionis*, § 2. 1.

4. אָבִיר, etc., *the serpent spake, calumniating his Maker, and said.*—בִּר אוֹמְרִיתָא, (comp. the Heb. בָּרַךְ בֶּן שָׁמֶן, *a fruitful hill*, etc.) *the thing made, the result of labor.* Every workman hates the work of his own hands.

- 5 אוֹבְנֵיהֶם: אַרְוֹם גָּלִי קָדָם יְיָ אַרְוֹם בְּיוֹבֵא דְחִילָהּ בְּיָמָה
וְתַהוֹן פְּלִאֲכִין בְּרַבְרִין דְּחַבְמִין לְגִנְעֵי בֵין טַב לְבִישׁ:
6 וְהָיָה אֶתְתָא יַת סַמָּאל מִלְאָךְ בּוֹתָא וְדִחִילַת וְדַעַת אַרְוֹם
טַב אֵילָנָא לְמִיכַל וְאַרְוֹם אָסוּ הוּא לְהוֹרָא דְעִינִין וּמַרְבַּג
אֵילָנָא לְאַיְסְתַּפְלָא בֵּיהּ וּנְסִיבַת בְּאַיְבִיהּ וְאָכְלַת וְיַחֲבַת אֶת
7 לְבַשְׁתָּהּ עִמָּה וְאַכַּל: וְאַתְּנַחֲרִין עֵינֵי תַרְהוֹן וְיַדְעוּ אַרְוֹם
זַרְטָלָאין אֵינִין דְּאַתְּנַחֲרִילֵי בֵין לְבוּשׁ טוֹפְרָא דְאַתְּבְּרִיאַר בֵּיהּ
וְהוֹן מְנִין בְּהַתְּהוֹן וְהַשְׁטוּ לְהוֹן מִשְׁרָפִי מִיָּד וְהַשְׁטוּ
8 לְהוֹן מְהוֹרִין: וְשָׂגְעוּ יַת קַל בְּיָמָה מִיָּד אֵלֵהֶם מְשִׁיל
בְּגִינֵיהֶם לְגִנְעֵי יוֹבֵא וְאַיְטְפִיר אָדָם וְאַתְּנַחֲרִיה בֵין קָדָם
9 יְיָ אֵלֵהֶם בְּבִצְעִיעַת אֵילָנֵי גִינוֹנִיָּתָא: וְקָרָא יְיָ אֵלֵהֶם
לְאָדָם וְאַיְטְפִיר לִיהּ הִלָּא כָּל עֲלֵבָא דְבִרְיָתִי עָלִי מְדַקֵּי הַשׁוֹכָא
מְהוֹרָא וְהוּךְ אֶתְתָּ סִבֵּר בְּלִבָּהּ לְאַיְטְפִירָא בֵין מְדַקֵּי הִלָּא
אַתְרִי דְאַתְּ מְשִׁבֵּר בֵּיהּ אֶתְתָּ דְכִי וְאֵן אֵינִין פְּקוּדָא דְפִקְדָּהּ:
10 וְאַיְטְפִיר יַת קַל בְּיָמָה שְׂמִיעַת בְּגִינֵיהֶם וְדִחִילַת אַרְוֹם עֲרִטְוֵלָאִי
וּבְגִינֵיהֶם דְּפִקְדָּתֵי אֶבְרִית מִיָּד וְאַיְטְפִירִית בֵין כִּיסוּפָא:
11 וְאַיְטְפִיר בֵין חַיִּי לֶךְ אַרְוֹם עֲרִטְוֵלָאִי אֶתְתָּ דְלֵבָא בֵין פִּירִי אֵילָנָא
12 דְּפִקְדָּתֵהּ הִלָּא לְבִיכַל מְנִיָּה אָכְלַת: וְאַיְטְפִיר אָדָם אֶתְתָּא
13 דִּיחִבַּת עֲבִירִי הוּא וְחַבַּת לִי בֵין פִּירִי אֵילָנָא וְאַכְלַת: וְאַיְטְפִיר

5. אוֹבְנֵיהֶם, *superior angels*.—דְּחַבְרִין, *who know*. See above No. I. (5).—מְנִיָּה, *to discern, discriminate*. For the form, see § 20. 4. Comp. § 2. 7. a.

6. וְהָיָה, *Pract. Pe. 3. s. f. § 23*. Note 1. on Par.—דִּחִילַת, § 13. 2.

7. לְבוּשׁ טוֹפְרָא, *garments of the color of the* צִבְרָא, i. e. purple. —חַבְרִין, *for* בְּהַתְּהוֹן, see § 35, and below on v. 15.—בְּהַתְּהוֹן see בְּהַתְּהוֹן.

8. אֵילָנָא, *Ithpe. from* צִבְרָא, § 7. a. (2).—אֶתְתָּא, § 6. a. note.

9. סִבֵּר, § 12. I. 1. c. and the parallel passage in the Jer. Targum.

10. שְׂמִיעַת, § 12. I. 1. a. and 2.—אֶבְרִית, *Aph. 1. s. Praet. from* צִבְרָא,

§ 12. I. 2.—כִּיסוּפָא, *for shame*, i. e. because I was ashamed.

12. עֲבִירִי = עֲבִיר, § 4. b.

וְאֱלֹהִים לֹא־תִתֵּן מִה דָּא עֲבָדֵת וְאֲמִירַת אֲתִתָּא הִנָּה
 אֲשִׁירִי בְּהוֹדְמִיתָהּ וְאֲשִׁירִי בְּרִשְׁעוֹתֶיהָ וְאֲסִלִּיתָ : וְאֲמִירַת וְ
 אֱלֹהִים תִּלְמִידֵהוּן לְדִיקָא וְאֲמִיר לְהוֹרָא אַרוּם עֲבָדֵת דָּא לִט
 אֵת מִכָּל בְּעִירָא וּמִכָּל הוֹיַת בְּרָא עַל מִינָה תִּתָּא מְשִׁיל
 וְהַנֶּלֶךְ וְתִקְרָאֵין וּמִשְׁדָּךְ תִּתָּא מִשְׁלַח דָּקָא לְשִׁב טָרִין וְאֲרִיסָא
 דְּמִתָּא דְּמִשְׁדָּךְ וְעִפְרָא תִּיכּוּל כָּל יוֹמֵי טָרִין : וְהַנֶּלֶךְ אֲשִׁירִי
 בִּנְיָן אֲתִתָּא בִּין וְרִשְׁתִּית בִּנְיָן וּבִין וְרִשְׁתִּית בִּנְיָן וְיִתִּי
 פִּד יִתּוֹן בִּנְיָן וְאֲתִתָּא נִשְׁרִין מִנְּתָתָא דְּאֲרִיבִיתָא וְהָרִין מִנְּתָן
 וּבִנְיָן יִתֵּן עַל רִשְׁדָּךְ וְפִד טִבְמָן מִנְּתָא דְּאֲרִיבִיתָא תִּתֵּן
 מִתְּבָרִין וְנִתִּית וְיִתּוֹן בְּעִקְבִּיהוֹן בְּרִם לְהוֹן וְהָא אֲסִי וְלָךְ
 לָא וְהָא אֲסִי וְנִתְרִין אֲטִין לְמַעַבְד שְׁפִירָתָא בְּעִקְרָא בְּרִי
 בְּלָכָא מִשְׁדָּכָא : לֹא־תִתֵּן אֲמִיר אֲסִי אֲסִי סִינּוּפִיךְ בְּעִקְרָם
 בְּתוּלִין וְנִדְרִיךְ בְּעִיר טָרִין בִּין וְלִתּוֹ בְּעִלְיָה תִּתֵּן בְּתוּלָה

13. אֲשִׁירִי, probably an incorrect reading for אֲשִׁירִי.—*seduced me*, Aphel from בָּהָה with suffix. § 26. 2. a.

14. אֲמִירַת, Aph. from אָמַר. For the pointing see § 4. a. and § 2. 5. b.
 —תִּתָּא מְשִׁיל, § 53. 1.—תִּתָּא, adverbially, *once*.—אֲרִיסָא דְּמִתָּא *deadly poison*, § 61. 1.

15. אֲשִׁירִי, 1 sing. Fut. Pa. from אֲשִׁירִי. The form is perfectly anomalous. Compare אָמַר instead of אֲמִיר.—וְרִשְׁתִּית, plur. const. from וְרִשֵּׁי. נִשְׁרִין, 1 Part. from נִשֵּׁר. See above No. II. (7).—מִנְּתָן, 1 Part. plur. from מִתָּן. This also appears to be a masculine form like מִתָּן, § 35. Schaaf, (*Opus Aramaicum* p. 308,) points it מִתָּן. יִתּוֹן [i. q. יִתְּיוֹן; so Schaaf *ibid.*] is understood, making it future. § 53. 1. "Operam dabant ut percutiant." *They shall make efforts and shall bruise thy head*, i. e. they shall do it intently, and with all their power:—or, *they shall be established*, etc. taking the act. Part. in an intransitive sense. Comp. תִּתָּא מִתְּבָרִין below, and above No. II. (15).—שְׁפִירָתָא, § 32. note 2.—תִּתָּא מִתְּבָרִין, *thou shalt be established*, or, perhaps, *thou shalt be intent upon injuring them*. וְנִתִּית should probably be pointed וְנִתִּית. See No. III. v. 15.—בְּעִקְרָא, this use of Hhateph Pattahh after Seghol, which is not unfrequent in this Targum, is probably the result of mere negligence in transcription.—עִקְרָא i. q. עִקְרָא.

16. סִינּוּפִיךְ, for סִינּוּפִיךְ; and עִדְרִיךְ, for עִדְרִיךְ. For the pointing of

17 וְהוּא יְהִי שְׁלִיט בִּידָא לְמִנְפִּי וּלְגִיטִי: וּלְאֲדָם אָמַר אֲרוּם
 קַבְלִית לְגִיטִי אֲנִתְתָּהּ וְאֲבִלְתָּ מִן פִּירִי אֵילָנָא דְפִקְדֻתָּהּ
 לְגִיטִי לֹא תִיכּוֹל מִיָּדָא לִיטָא אֲרָקָא בְּגִין דְּלֹא הוֹיָאת לָהּ
 18 דִּילָךְ בַּעֲבִיל תִּיכְלָקָה כֹּל יוֹמִי בְּהָךְ: וְכִיבִין וְאַסְדִּין תִּתְּבִיחַ
 וְתִתְּבִי בְּדִילָךְ וְתִיכּוֹל ית עֲשׂוּבָא דְעַל אִפִּי בְּרָא עֲלֵי אָדָם וְאַבִּר
 בְּבַעֲי בְּהִמְיָן מִן קִדְמוֹתָא יְיָ דְּלֹא נִתְחַשֵּׁב בְּבַעֲרָא וְתִיכּוֹל
 עֲסֻבָּא דְאִפִּי בְּרָא מִיָּקוּם פֶּעַן וְעַלְי בְּלִיעוֹת יְדִי וְתִיכּוֹל
 מִזֶּן מִן מִזְנָא דְאֲרָקָא וּבִבִין יִתְאַפְּרֵשׁ פֶּעַן קִדְמוֹתָא בִּין בְּנֵי
 19 אֲנִישָׁא וּבִין בְּנֵי בְּעִירָא: בְּלִיעוֹת כֹּה יִתְּךָ תִּיכּוֹל מִזְנָא עַד
 דְּתִתְּבִיחֵהּ לְעִפְרָא דְּמִיָּנָה אֲתִתְּבִיחֵהּ אֲרוּם. עֲפְרָא אֲנִתָּ וּלְעִפְרָא
 תִּתְּבוּב דִּבִּין עֲפְרָא אֲנִתָּ עֲתִיד לְמִיָּקוּם לְמִיָּתֵן דִּיקָא וְהוֹשִׁיבָנָא
 20 עַל כֹּל מִדָּה דְּעִבְדֵּת בְּיוֹם דִּיקָא רַבָּא: וְקָרָא אָדָם שׁוּם
 21 אֲתִתְּבִיחֵהּ הָהּ אֲרוּם הָיָה אִיבָא דְכָל בְּנֵי נָשָׂא: וְנָשֵׁד
 יְיָ אֱלֹהִים לְאָדָם וּלְאֲנִתְּבִיחֵהּ לְבוֹשִׁין דִּיקָר מִן מִשְׁנֵה הָהָא
 דְּאֲשַׁלְּה מִיָּדָה עַל מִשְׁנֵה בְּשׂוּרֵיהוֹן הָלֵךְ שׂוֹפְרֵיהוֹן דְּאֲשַׁתְּלֵהוּ
 22 וְאֲלִבְשִׁינָן: וְאַבִּר יְיָ אֱלֹהִים לְבִלְאִבָּא דִּי מִשְׁמִשִּׁין קִדְמוֹי
 הָא אָדָם הָהּ וְהִידִי בְּאֲרָקָא הִיכְבִּיא דְאָנָא וְהִידִי בְּשִׁמִּי
 מִזְנָא וְעֲתִידִין לְמִיָּקוּם מִיָּדָה דְּהִידִין לְבַעֲרָשָׁא בִין טַב
 לְבִישׁ אֱלֹ נָשֵׁר מִזְנָתָא פְּקִידְתִּיהּ אִית הוּא דִּי יָקֻם פְּאִילָן

these and similar forms, see § 7. a. (2).—מְהוֹרֵךְ, contracted from מְהוֹרֵךְ, and so Buxtorf points it, מְהוֹרֵךְ. § 12. I. 1. c.—וְהוּא וגו', an obscure passage. Lit. *he shall rule over thee, to do justice and to commit sin*, i. e. as I understand the Targumist, *whether he does right or wrong*.

17. קַבְלִיתָ, § 12. II. 1.

19. מִיָּנָה, for מִנָּה, § 6. a. note.

21. דְּאֲשַׁלְּה, *which he (the serpent) put off*, מִיָּדָה *from himself*.

22. הִידִי, for חִידִינָא.—אִלֵּי נָשֵׁר, *if he had kept*.—1 s. Pr. Pe. with suff. 3 m. s. § 16. 2. a.—פְּקִידָתָא, § 12. I. 2.—דְּהָא, *for behold*.—הִידִי, Praeter in a future sense, or rather both this and the participle אָבִיל are to

הָיָא עַד לְעֹלָמִין וְיָדֹון עַל דָּלָא נָשֵׁר בַּיָּה דְּשִׁקְדָּתָא נִגְזֹור
 עֲלֵיהִי וְנִשְׁתַּדְּלָה מִן מַנְתָּא דְּגֵזֶן קָדָם עַד לָא וְפִשְׁט וְדִיָּה
 וְנִפְּס בִּין שִׁירֵי אֵילָן הָיָא וְדָא אֵין אָכִיל דְּוָא מַנְיָה דְּמַר עַר
 23 וְנָתַם עַד לְעֹלָמִין : וְתַרְבִּישָׁה וְנִ אֱלֹהִים מַנְתָּא דְּגֵזֶן וְאֹזֵל
 וְתַרְבִּי בְּטוֹר מִלְּחָה לְמַעַלָּה וַת אַדְרָתָא דְּאַחֲשֶׁרִי מַנְתָּן :
 24 וְשִׁירֵי וַת אָדָם בִּין דְּאַחֲשֶׁרִי וְכַר שְׁכֻנְתָּהּ בִּין לְמַדְרִין בִּין תַּרְבִּין
 פְּרוּשָׁא קָדָם עַד לָא בָּרָא עֲלֵמָא בָּרָא אֲוִרְתָּא אַחֲמִין מַנְתָּא
 דְּגֵזֶן לְמַעַלָּה דְּמִלְּחָה וְתַרְבִּין בִּין שִׁירֵי אֵילָא עַל עַר עֲלֵה
 בְּמִנְיָהּ בְּאֹלָפֶן אֲוִרְתָּא בְּעֲלֵמָא מַנְתָּן וְכַרִּין פִּשְׁטָא אַחֲמִין
 גִּזְרָם לְמַעַלָּה דְּמִלְּחָה לְתַרְבִּין מַנְתָּא אַחֲמִין מַנְתָּן מַנְתָּן
 אַחֲמִין בְּגִיָּה דְּמִקֹּרֶן דְּמַר וְגִזְרִין דְּאַחֲשֶׁרִי לְמַנְתָּן בְּהֹון
 לְמַעַלָּה דְּמִנְיָה בְּמִנְיָה בְּאֹלָפֶן אֲוִרְתָּא מַנְתָּא דְּוָא אֲוִרְתָּא
 לְמַעַלָּה בִּין שִׁירֵי אֵילָן הָיָא דְּאַחֲשֶׁרִי מַנְתָּא בִּין לְמַנְתָּא
 דְּמַר קָדָם וְאֹזֵל בְּשִׁבְלֵי אַחֲמִין דְּמַר לְמַנְתָּא דְּאַחֲמִין :

be taken as we use the Present tense in English, expressing a general truth:—or, still differently, both may be regarded as Subjunctives. (I use the term in the general sense which it has in Latin grammar.) *if he should eat, etc., he would live, etc.*

23. אָזֵל and וְתַרְבִּישָׁה (§ 12. II. 1.) are both Praeters.

24. אַחֲמִין, 2d Part. from אַחֲלֵ, *which is like*. Tseri is inserted, like Gamets in וְאַחֲמִין, etc. on account of the prefix with Sheva, § 7. *d. note*.—דְּמַר. i. q. דְּמַר § 60. 1. *b.*—אַחֲמִין. an unusual pointing of אַחֲמִין or אַחֲמִין, (§ 2. 7. *c.*) emph. state from אַחֲמִין.—לְמַדְרִין, § 7. *d. note*. מַנְתָּן. Inf. of מַנְתָּן. —בְּהֹון, *with them, by means of them*.—לְמַעַלָּה, 1 Part. Pe. The law is better to him who observes it.—מַנְתָּן, *than*, § 64. 1. *a.*—קָדָם, either this word should be pointed קָדָם, or it may be considered as a different form of the adjective. “The law is better, to him who observes it, than the fruits of the tree of life, which Jehovah hath prepared for him who keeps it [the law], that he may be established, and may walk in the paths of the way of life, in the future world.”

III. *The same.* Gen. 3.—Jerusalem Targum.

7 וְעָבְדוּ לְחוּן אֲחֻשְׁלֹן : (8) מִשִּׁיל בְּנִתָּא לְתוֹקְמָא דְיוֹנָא :
 9 וְקָמָא מִיִּנְקָא בְּנֵי אֱלֹהִים לְאָדָם וְאָמַר לֵיהּ הָא עֲלֵמָא דְבְרִית
 קָלִי קָדְמִי הַשׁוֹמָא וְנִחוּרָא קָלִיא קָדְמִי וְאִיךָ אַתָּה סָבַר דְּלִית
 קָלִי קָדְמִי אַתְרָא דְאַתָּה בְּנִיחָא דֵּן הוּא מִיִּנְתָּא דְפְקִירִית יְהוָה :
 15 וְיָהִי כִּד נְהִלְתָּ בְּנִיחָא דְאַתְתָּא לְעֵן בְּאוֹרִיתָא וְעָבְדִין פְּקִירִינָא
 וְעָבְדִין מִיִּנְתָּא יִקְרְבוּ יְהוָה לְרִשְׁקָא וְקָטְלִין יְהוָה וְכִד יִשְׁבְּקִין
 בְּנִיחָא דְאַתְתָּא מִיִּנְתָּא דְאוֹרִיתָא וְלֹא וְעָבְדִין פְּקִירִינָא תַּחְוִי
 מִתְּפִיזִין יְהִיבִית נְתִחוֹן בְּעָקְבִּיוֹן וּמִקְרַבִּי נְתִחוֹן בְּרַם נְהִי
 אֲסִי לְבִקְרָא דְאַתְתָּא וְלֹא תִקָּא לֹא נְהִי אֲסִי בְרַם עֲמִידִין
 דְּהֵן אֲלֵין לְאֵלִין לְמַעַבְדִּי שְׁפִירָתָא בְּעָקְבָא בְּסוֹף עָקֵב יוֹמָנָא

7. וְעָבְדוּ instead of the regular form וְעָבְדִין. The almost entire confusion of Patah and Qamets and even Hataf Patah, which prevails in this Targum and that of the Pseudo-Jonathan, appears here. It will not be necessary to notice it in every instance. See § 2. 2. The reader will also observe the singular character of this, so called, Targum. It is evidently rather a collection of *Rabbinical and traditional remarks* on the text, than a translation of it.—*They made, etc.* This perhaps implies the author's opinion that Adam and Eve made them by divine direction. Hebrew, *The Lord God made, etc.*

8. *In the strength of the day*—probably incorrect, although the Hebrew רֵיחַ has sometimes a signification analogous to this. See Josh. 2:11.

9. דְּבְרִית, *which I have created*. Regularly דְּבְרִיתָא. So, especially in the Targum of the Pseudo-Jonathan, אָמַר, with the prefix וְ, becomes וְאָמַר. The punctuators probably had in mind the analogous Hebrew form, § 7. d. note.—קָלִי, Pass. Part. Pe., § 23. 1. note, *is manifest before me*.—סָבַר, 1st Part. Peal.

15. וְיָהִי. *And it shall come to pass*. The Vav conversive does not appear in Chaldean.—מִיִּנְתָּא, Part. Ithpa. from מִנְּךָ, full orthography, § 12. II. 4.—מִיִּנְתָּא, masc. pl. Act. Part. from מִנְּתָא, § 35. But Schaaf (Op. Aram. p. 333,) points it regularly, מִיִּנְתָּא.—נְבִיחָא, § 12. I. 1. c.—מִיִּנְתָּא, 1st Part. Aph.

18 בְּיוֹמוֹ הַזֶּה לִפְנֵי מִשְׁפָּחָה : וְהוֹבִיחַ וְהוֹרְרִין תְּרַבִּי לָךְ וְחִיּוּל
 וְזֶה שֶׁנֶּאֱמָר דְּבִאֲשֵׁר כָּךְ עַד אָדָם וְאִם יֵאָמֵר דְּבִיחַ בְּהִיבִין מִן הַקֶּדֶף
 זֶה לֹא תִחְשַׁב קֶדֶף מִן דְּבִיחָא לְיִיבֵל וְזֶה שֶׁנֶּאֱמָר דְּבִאֲשֵׁר
 כָּךְ נִקְוֶה עָנָן וְלֹא מְלִיאוֹת וְזֶה וְחִיּוּל וְהוֹרְרִין מִן פִּירִי אֲרָקָא
 וְהַקֶּדֶף הַזֶּה בְּכֹחַ קֶדֶף בֵּין בֵּין אֲשֵׁי וּבֵין דְּבִיחָא :
 22 יֵאָמֵר מִדְּבִיחָא דִּהּ אֱלֹהִים כֹּה אָדָם דְּבִיחַת וְחִיחַ וְחִיחַ בְּגוֹ
 עָלְמָא דְּהוּא בִּיד דְּהָא וְחִיחַ בְּשִׁמִּי מְרֻכָּא עֲתִידוֹן אִימִין
 סְבִיחִין לְמִקְדָּם מִיחַ מִיחַ תִּקְוֶה אִימִיחַ דְּבִיחָא לְפִיחָא בֵּין
 דְּבִיחַ לְבִיחַ וְהוֹרְרִין מִן הַקֶּדֶף וְחִיחַ מִן הַקֶּדֶף וְחִיחַ מִן
 לָךְ וְחִיחַ מִן הַקֶּדֶף וְחִיחַ מִן הַקֶּדֶף וְחִיחַ מִן הַקֶּדֶף וְחִיחַ מִן הַקֶּדֶף

from *those to those*, i. e. *those to those*.—אֲפִין לְאֲפִין, § 47. 2.—suffix pleonastic, לְבִיחָא.—חִיחַ, i. e. one to another.—שְׁפִיחָא, “*Pravè ut puto*,” says Buxtorf, *Lex. art.* שְׁפִיחָא. But whether the reading שְׁפִיחָא (or שְׁפִיחָא) be admitted or not, the meaning is still doubtful. Buxtorf renders it *a trampling under foot, concalcutio*. Walton gives *incolumitas*. (probably deriving it from שָׁעַ in the Rabbinical sense, *to be quiet, at peace*;) which the connection seems to favor.—וְחִיחַ, suff. pleon. § 47. 2.—“And it shall come to pass, when the descendants of the woman shall diligently study the law and do the commandments, they shall be established, bruising thy head and killing thee; but when the posterity of the woman shall desert the precepts of the law and not obey the commandments, thou shalt be established, biting them in their heels and afflicting them with sickness. Nevertheless, there shall be a remedy for the sons of the woman; but for thee, O serpent, there shall be no remedy. Moreover they shall apply remedies (?) to the heels of one another in the end of the last days, in the days of king Messiah.”

18. הָרִבָּה, i. e. אֲרָקָא, *the earth shall bring forth abundantly*.—רְבִיחָא, *which is upon the surface of the field*, i. e. the grass—עָנָן, Part. used for the Praeter. *Adam answered*, § 53. 1. note.—וְחִיחַ, see the notes on vs. 7 and 9 of this chapter. מִן בְּטִיחָא, *Let us not be regarded as though we were of the cattle*, i. e. cattle. Comp. the French *des bêtes*, etc.—וְחִיחַ, for וְחִיחַ § 23. 1. note.

22. מִיחַ adds nothing to the sense.—אִימִין, see אִימִין in *Lex*.—בְּפִיחָא, evidently an Infinitive form. Perhaps it should be pointed בְּפִיחָא, § 12. I 4.—לָךְ עַד לָךְ, *before he shall, etc.*, or *while he does not, etc.*

24 וְהָיָה לְעָלָם: וַיִּשְׂרַד נֹחַ אָדָם וְאִשְׁרֵי וְכָר שְׂכֻנָּתָהּ בֵּין לְבָרְכִין
 מִמְּדִנָּה לְמִנְחָא דְשָׁרָן בְּשִׁלְוֵי תְרִין קְרֹבָא קָדָם דִּי לֹא נִבְרָא
 עֲלֵמָא תְרִין אֲלֵפִין שִׁנִּין בְּרָא אִיבְרָחָא וְאַחֲמִין גִּידָהֶם וְנִנְחָא
 דְשָׁרָן אַחֲמִין נִנְחָא דְשָׁרָן לְפִדְיָא דְהִיָּלִין וְיִתְפַּקִּין מִן פִּירִי
 אֵילָנָא עַל דְּנִשְׂרִי מִנְחָא דְאִיבְרָחָא בְּעֲלֵמָא דְהִין אַחֲמִין גִּידָהֶם
 לְבִשְׂעִיָּא דְהִיא בְּנִבְרָא לְחֻרְבָּא שְׁנִיָּא אָכְלָה מִתְרִין סִטְרָה
 אַחֲמִין בְּגִיָּה זְקוּקִין דְּנִבְרָא וְגִיבְרִין בְּשִׁלְוֵי לְבִשְׂעִיָּא לְחֻרְפְּרֵי
 בְּזִיחִין לְעֲלֵמָא דְאַחֲרִי עַל דְּלֹא נִשְׂרִי מִנְחָא דְאִיבְרָחָא בְּעֲלֵמָא
 דְתְרִין אֲרִים אֵילָן דְּנִבְרָא הִיא אִיבְרָחָא כֹּל דְּנִשְׂרִי לָהּ בְּעֲלֵמָא
 דְתְרִין דְּהִי דִּי וְכִיִּים פְּאֵלְמָא דְהִי טָבָא הִיא אִיבְרָחָא לְפִלְחָהּ
 בְּעֲלֵמָא דְתְרִין דְּהִי פִירִי אֵילָן דְּנִנְחָא לְעֲלֵמָא דְאַחֲרִי:

21. *The glory of his presence, i. e. his glorious presence.*—מִבְּרִיחֵי מִן, לְבָרְכִין, these two expressions are doubtless synonymous, the second being explanatory of the first, which sometimes has a different sense. *On the east, towards the sun-rising.* This I think is better in the present instance than to consider לְבָרְכִין מִן as relating to time; although it is evident, from other places, that both the author of this Targum and the Pseudo-Jonathan supposed the garden of Eden to have been planted before the creation of the world. See the next clause. Also Gen. 2: 15, Jeru. T. Gen. 2: 8, Pseudo-Jon.—קָדָם דִּי לֹא יוֹגֵ, *two thousand years before the world was created, he made the law, etc.* See above (22).—עַל דְּנִשְׂרִי, *because they kept.*—מִדְּנִיָּא, 1st Part. Pa. fem. sing. from דְּנִיָּא. § 12. l. 3.—סִטְרָה, plural, contracted for סִטְרָה; אָכְלָה מִתְרִין סִטְרָה, lit. a sword, *destroying from both sides, i. e. a two-edged sword.*—מִבְּזִיחִין, 1st Part. Pa. from בְּזִיחִין, (Part. from אִתְּהָ) the world *which is coming*, or, as we more commonly say, the world to come.—דְּהִיא, § 47. l. 1. the tree of life *is, i. e. represents* the law.—דְּהִי, a form of the Praeter (§ 23. 2. note,) here used in the sense of a present tense, or as expressing a general affirmation.—בְּיָדִים, § 4. a. This double ם originated with an unpointed text, and should not have been retained when the points were affixed. לְפִלְחָהּ for לְפִלְחָהּ, see above (7) *to him who obeys it.*

IV. *Story of a dispute between Cain and Abel.* Gen. 4:8.—Jerusalem Targum.

וַאֲמַר מִן הַהֵבֶל אֶחָיו אָחָא וְנִשּׁוֹק לְאִשִּׁי בְרָא נִחְוָה בֶּד נִשְׁקוּ
 מִכְּנִיחוֹן לְאִשִּׁי בְרָא דְּנִי מִן וַאֲמַר לְהֵבֶל אֶחָיו לִיח דִּין
 וְלִיח בֶּן וְלִיח עֲלִים אֲחִיחִן וְלֹא לְיִחִין אֲמַר טָב לְעִדִּיקָא
 וְלֹא לְאִתְּחַרֵּת מִן רִשְׁעִיָּא וְלֹא בְּרַחֲמִין אֲחִיחִר עֲלִמָּא וְלֹא
 בְּרַחֲמִין הוּא מַחֲבֵר מִן בְּגִלְלָא מִן אֲתִקְבֵּל קִרְבָּקָא מִקָּד בְּרִי
 וְמִן לֹא אֲתִקְבֵּל בְּרִיָּא דְּנִי הֵבֶל וַאֲמַר לְסִין אִית דִּין וְאִית
 בֶּן וְאִית עֲלִים אֲחִיחִן וְאִית מִיחִן אֲמַר טָב לְעִדִּיקָא וְלֹאֲתִחֲרִי
 מִרִּשְׁעִיָּא וְבְרַחֲמִין אֲחִיחִר עֲלִמָּא וְבְרַחֲמִין הוּא מַחֲבֵר בְּרִים
 פְּרִי עֲלִידִין טָב מִן הוּא מַחֲבֵר עַל פִּתְחִין עֲלִידִין מִן
 דִּידָא אֲתִקְבֵּל קִרְבָּי מִן בְּרִיָּא וְנִשְׁקָא לֹא אֲתִקְבֵּל בְּרִיָּא
 וְנִשְׁקָא מִכְּנִיחוֹן מַחֲבֵר בְּרָא וְקָם מִן עַל הֵבֶל אֶחָיו וְקָטַל
 יְתִיב :

לְיִחִין. Inf. for Fut. "no reward shall be given to the righteous nor vengeance taken of the wicked. The world was not created in mercy, neither in mercy is it governed. Why was your offering accepted from you with favor, but [mine] was not accepted from me with favor? Abel answered and said to Cain; There is a judgment, and there is a Judge, and there is a future world, and a reward shall be bestowed upon the righteous [lit. there is the giving of a good reward to the righteous.] and vengeance shall be taken upon the wicked; and the world was created in mercy, and in mercy it is governed. But it is governed according to the fruit of good works. Because my works were more upright than yours, my offering was accepted with favor, but yours was not accepted with favor. And they were both contending in the open field; and Cain rose up against Abel his brother, and killed him."

V. *Marriage of Samson.* Judg. 14.—Jonathan.

- 1 וַתָּהָה שְׁמִישׁוֹן לְחַמְנָה וַהֲוָה אֶתְחָא בְּחַמְנָה מִבְּנֵת פְּלִשְׁתִּינִי :
 2 וְסָלִיק וַהֲוֵי לְאַבוּהִי וּלְאַמִּיהִי וַאֲמַר אֶתְחָא חֲוִיתִי בְּחַמְנָה
 3 מִבְּנֵת פְּלִשְׁתִּינִי וּבָקֵן סָבוּ יְתָהּ לִי לְאַתָּה : וַאֲמִירוּ לִיהָ אַבוּהִי
 4 וְאַמִּיהִי הָא לִית בְּבִנְתָּ אֲדָהּ וּבְכָל עַמִּי אֶתְחָא דְּאֵת אֲדִיל
 5 לְמִסָּב אֶתְחָא מִפְּלִשְׁתִּינִי עֲרֻלָּא וַאֲמַר שְׁמִישׁוֹן לְאַבוּהִי יְתָה
 6 סָב לִי אֲמִי הִיא כְּשֶׁרֶת בְּעִינִי : וַאֲבוּהִי וְאַמִּיהִי לֹא יָדְעִין
 7 אֲמִי בֶן קָדָם יְיָ הוּא אֲמִי חוּבְקָא הוּא בְּעִי לְאַתְקַרָּא
 8 בְּפִלְשְׁתִּינִי וּבְעַקְרָא הוּדִיא פְּלִשְׁתִּינִי שְׁלִטִין בְּיִשְׂרָאֵל : וַתָּהָה
 9 שְׁמִישׁוֹן וְאַבוּהִי וְאַמִּיהִי לְחַמְנָה וַאֲתָהּ עַד פְּרָמִי חַמְנָה וְהָא אֲרָא
 10 בִּי אֲרִיָּהּ נְהִים לְקַדְמִיתָהּ : וַשְּׁרַת עֲלוּהִי רוּחַ פְּבוּקָא בֶן
 11 קָדָם יְיָ וַחֲדָמִיָּה פָּאֵל דְּמַחְמִין פְּדָא וּמַנְשֵׁם לִית בִּידֵיהָ וְלֹא
 12 הָוִי לְאַבוּהִי וּלְאַמִּיהִי יַת דְּאַבְדִּי : וַתָּהָה וַשְּׁאִיל בְּאַתְחָא וּבְשֶׁרֶת
 13 בְּעִינֵי שְׁמִישׁוֹן : וַחֲב לִזְמַן יוֹמִין לְמִסָּבָה וְסָר לְמַחְזֵי יַת
 14 פְּגִרָא דְּאַרְיָא וְהָא קָא דְּבִרְיָחָא בְּעַקְרָא דְּאַרְיָא וּבִיהָ דּוּבְשָׂא :
 15 וַתְּסַחֲיָהּ בִּידֵיהָ וַאֲדִיל מִיִּזְל וַאֲכִיל וַאֲדִיל לִית אַבוּהִי וּלִית
 16 אֲמִיהִי יַחֲב לְהוֹן וַאֲכִלוּ וְלֹא הָוִי לְהוֹן אֲמִי מִפְּגִרָא דְּאַרְיָא
 17 נְסִיָּה דּוּבְשָׂא : וַתָּהָה אַבוּהִי עַל עֵסַק אֶתְחָא וַעֲבַד תַּמָּן
 18 שְׁמִישׁוֹן מִשְׁתַּתָּא אֲמִי בֶן עֲבָדִין עוֹלְבִיָּא : וַתָּהָה בַּד הַזֶּה יְתִיהָ

1. בְּנִי, see בָּנִי in Lex.

2. סָלִיק, § 12. I. 1. and II. 1.—סָבוּ, Imp. from נָסַב, § 12. II. 1. *a*.—אַתָּה, see אָתָּא.

3. בְּשֶׁרֶת, 3 sing. fem. from בָּשָׂר, § 15. note 2.

5. אֲתָה, 3 m. pl. Pr. from אָתָּא.—לְקַדְמִיתָהּ, Buxtorf gives the pointing קַדְמִיתָהּ, which analogy demands.

6. חֲדָמִיָּה, Paël forms without Daghesch, § 12. II. 3.

8. לְמִסָּבָה, Inf. from נָסַב with prefix and suffix.

9. מִיִּזְל, § 21. *a*.

12 יִדְבְּרֵי תִלְתֵּן חֲדָן תְּהוּלָה זְמִינָה : וְאַמֵּר לְחֹן שְׁמִינִן
 אֲחִידָה בְּכֵן לְבֹן הַדִּיקָה אִם הִנֵּה תִחֲדֵן יָחַד לִי שְׁבַעַת
 יָמֵי מִשְׁתָּה וְתִשְׁבִּינִן וְאַחַן לְבֹן תִּלְתֵּן פִּלְדֵּסִין וְתִלְתֵּן
 אֲצִצְלֵן דְּלִבְשָׁה : וְאִם לֹא תִחְבֵּלֵן לְהִנָּה לִי וְתִשְׁתֵּן אֲחִין
 לִי תִלְתֵּן פִּלְדֵּסִין וְתִלְתֵּן אֲצִצְלֵן דְּלִבְשָׁה וְאַחֲרֵי לִיחַ הַדִּיקָה
 תִּדְבְּרֵי וְתִשְׁמַעְתִּי : וְאַחֲרֵי לְחֹן בְּאַבְלָה בְּעַם מִיכָלָה וְיִשְׁבַּעְתָּהּ
 13 בְּעַם הַמִּלָּה וְלֹא יִדְבְּרֵי לְהִנָּה הַדִּיקָה תִּלְתָּה יוֹמִין : וְהִנֵּה
 בִּיזָה שְׁבַעְתָּה וְאַחֲרֵי לְאַחַת שְׁמִינִן שְׂדִילִי וְתִּבְנֶה
 רִבְעָה לָאֵת וְתִדְבְּרֵי דְלִבְשָׁה לִקְרִי וְתִדְבְּרֵי וְתִבְנֶה אֲבִיךָ בְּיָדָה
 14 הַלְּבַשְׁתָּהּ קִרְיָתִין וְתִבְנֶה הַלְּבָשָׁה : וְבָעֵת אֵת שְׁמִינִן עֲלֹתִי
 וְאַחֲרֵי לְחֹן שְׁבַעְתָּה וְלֹא תִחְבֵּלֵן הַדִּיקָה בְּעַם לְבָנִי
 עַמִּי וְלִי לֹא הַדִּיקָה וְאַחֲרֵי לִי הִיא לְאַבְרָם וְלֹאֲמָה לֹא הַדִּיקָה
 15 וְלִי אֲחִין אֲחִי : וְבָעֵת עֲלֹתִי שְׁבַעְתָּה יוֹבִיָּה בְּחֹן לְחֹן
 מִשְׁתָּה וְהִנֵּה בִּיזָה שְׁבַעְתָּה וְתִבְנֶה לִי אֲחֵי דְהַקְדִּיתִי וְהַנִּיחִיתִי
 16 הַדִּיקָה לְבָנִי עַמִּי : וְאַחֲרֵי לִיחַ אֲחִי בְּקָרָה בִּיזָה שְׁבַעְתָּה
 עַד לֹא מִצֵּל שְׁבַעְתָּה מִיחַ הַלִּי מִדְּבַשְׁתָּה וְהִיא תִקְרֶה בְּאַרְבָּה וְאַחֲרֵי
 17 לְחֹן אֲלִיבִין בְּבִקְרָתִין בְּאַחֲרֵי לֹא אֲשַׁבְּחִינִן הַדִּיקָה : וְשָׁבַת
 עֲלֹתִי רִבְעָה בְּבִקְרָה מִן הַקֶּסֶם וְיִי וְיִקְרָה לְאַשְׁקֵלִין וְקִשֵּׁל מִשְׁחֹן
 תִּלְתֵּן בְּבִקְרָה וְיִסִּיב וְיִי וְיִקְרָה וְיִיב אֲצִצְלֵיָה לְהַדִּיקָה

12. אֲצִצְלֵן; Buxtorf points it אֲצִצְלֵן.

13. נִשְׁמַעְתִּי, Fut. 1 pl. with suff.

15. שְׂדִילִי, Imperative Pacl. § 12. I. 1.—וְיִקְרֵי that he may tell.—וְיִקְרֵי, Aphel from וְקָרָה.—הַלְּבַשְׁתָּהּ? is it to try (perplex) us? For the ending יִי see § 16. 2. c. and for the prefix יִי, § 12. I. 4.

16. וְיִסִּיב, while, etc.

17. וְיִקְרָה, 3. sing. fem. Praet., with suffix, from וְקָרָה.

18. בְּקָרָה, see קָרָה in Lex.—מִצֵּל Inf. from צָלָה.

19. וְיִקְרָה, contrary to the analogy of Chaldee, but according to that of Hebrew.

20 הוֹרִיתָּא וְחִקְרָתָּ רוּגְזִיתָּ וְכָלִיק לְבֵית אָבוּהִי : וְהָיָה אֵתָּת שְׁמִשׁוֹן
לְחֻבְרִיתָּא בְּהָיָה שְׁלִשְׁבִּיחָה :

VI. *Prediction of Messiah's kingdom.* Ps. 2.

1 לְמַדָּה מִתְּבַגְּשִׁין עַבְדֵּיךָ וְאֵימָא מִיִּנְיָן סְרִיקוּתָּא : (2) קִרְמִין
בְּלֵב אֶרְצָא וְשְׁלִטוּתָּא יִתְּבִינן פְּתָא לְקִרְדָּא קִדְּם יְיָ וְלִבְנֵי
3 עַל מְשִׁיחָה : נִחְבַּד נָח אֶסְתִּידוּן וְשִׁלּוּס מִנְּךָ שְׁלִשְׁלֹתְהוֹן :
4 דְּיִתִּיב בְּדִבְרָא תִּסְתַּב מִיִּמְרָא בְּנֵי וְדִסְקָ לְהוֹן : (5) הִידוּן וְכֵל
6 לְהוֹן בְּהוֹקְשִׁיתָּ וּבְרוּגְזִיתָּ וְכֵל אִמּוֹן : נִאֲרָ בְּבֵיתִי בְּלֵבִי
7 וּבְנִיחָתִי עַל טוֹר בְּקִדְּשִׁי : אֲשֶׁתִּי קִרְבָּא בְּנֵי אֶבֶר דְּרִיב קִבֵּר
8 לְאִבָּא לִי אֵתָּת וְכָתָב כְּאֵלֹה יוֹבָא דִּין בְּרִיתָּךְ : בְּנֵי מִדִּי וְאֵתָּת
9 נִכְסֵי עַבְדֵּיךָ אֶתְסַנְתְּךָ וְאֶתְדִּקְתָּךְ שְׁלִטוּתִי סִכְרִי אֶרְצָא : וְתִתְּבִינן
10 דִּין בְּהוֹשְׁרָא דְּפִרְזָלָא דִּין דְּכִסְרִי תִתְּבִינן : וְכֵל בְּלֵבִי
11 אֲשֶׁר־לִי קִבְּלִי בְּהוֹרָתָא מִיִּדִּי אֶרְצָא : פְּלִחִי קִדְּם יְיָ בְּהוֹלָא
12 וְכֵל בְּרִיתָּתָא : קִבְּלִי אֶלְפָּקָא דְּלֵבָא יִתְּבִינן וְתִתְּבִינן
אֶתְּךָ מְטוֹל דְּיִחִידִי פִּזְשִׁר רוּגְזִיתָּ טוֹבִיתָּ לְכָל דְּסִבְרִין
בְּמִיִּחָה :

20. *לְחֻבְרִיתָּא, to the person who was his companion.*

2. קִרְמִין, 1st Part. plur. from קִים. See the Par.—מִרְדָּא, Inf. Pa.—
מִנְּךָ, Inf. Pe. from מִנְּךָ, § 18. note 1,

4. דְּיִתִּיב, by ellipsis of the pers. pron., *he who sitteth.*

7. הִידוּן, Vocative; *O thou beloved*, etc.—וְכָתָב, emph. masc. “*Tu mihi purus es.*” Buxtorf.

9. כֵּן, see מִן in the vocabulary.

11. צִלִּי Imp. Pa. 2. pl. from צִלִּי.

12. וְתִתְּבִינן אֶרְצָא, “*et amittatis viam*,” Walton. But the words are certainly susceptible of the sense expressed in Hebrew. Buxtorf, (Lex. under the word וְכָתָב), cites several examples in which וְכָתָב has evidently the intransitive sense *to perish*.—וְיִחִידִי, Fut. from יִחַד. טוֹבִיתָּ, suffix pleonastic, § 47. 2. Comp. Heb. אֲשֶׁר־.

VII. *The praises of Jehovah.* Ps. 8.

לְשִׁבְחָא עַל כְּבוֹדָא דְאַתְרֵי מִנַּת חוֹשְׁבִּתָא לְדוֹר:

- 2 יי אֶלְהָא רַב־יָמָא כְּמַח תְּלִיל שְׁמֵךְ וּמִשְׁבַּח בְּחִילָא אֲרַע
 3 דִּיחִבְתָּא זֶדֶךְ עִיל בִּין שְׁמֵי: מִיָּסִים עוֹלָמִיָא וְיוֹנָסָא אֲשַׁחֲסָא
 4 עוֹשָׁא בִין בְּגַלְל מַעֲרִיקָא לְבַשְׁלָא בְּעִיל דְּבָבָא וְגוֹזָא: מִטוֹל
 5 דְּאֶתְרֵי שְׁמֵיךְ עוֹבְדֵי אֲמַעְתָּךְ סִידְרָא וּכְלָבִיָּא דִּי אֲתַקְנָתָא:
 6 בַּח בֵּר נָשָׂא מִטוֹל תְּדַפֵּר עוֹבְדֵי וְבֵר נָשָׂא מִטוֹל תְּסַעֵר
 7 עֲלוֹי: וְהַסְרָתָא יִתִּיָּה קְלִיל מִמְּלָאכִיָּא וְאֶרְקָא וְשִׁבְחוֹרָא
 8 תְּקַלְלֵיהּ: אֲשַׁלֵּטִיָּה בְּעוֹבְדֵי זֶדֶךְ פּוֹלָא שְׁוִיָּא תְּהוֹת
 9 תְּקַלְלֵיהּ: זֶאֶן תְּהוֹרֵי כוֹלְהוֹן וְלִהוֹד בְּעִירֵי חֲקָלָא: (9) אֲדַעֲרֵי שְׁבִיָּא
 10 וְגוֹי נְמָא וְלִוְיָתָן דְּהָלִיָּה אֲסַרְשֵׁי נְמָא: יי אֶלְהָא רַב־יָמָא
 כְּמַח תְּלִיל וּמִשְׁבַּח שְׁמֵךְ בְּכוֹלָא אֲרַע:

VIII. *Parable of the vineyard.* Isa. 5:1—7.—Jonathan.

- 1 אָמֵר נְבִיא אֲשַׁבְחִיָּה בֶּן־יִשְׂרָאֵל דִּמְחִיל לְבָרְכָא וְדַעֲרָא
 דְּאֶבְרָהִם רַחֲמֵי תוֹשְׁבַתָּה רַחֲמֵי לְכַרְמִיָּה עַמִּי דְּהִבְרֵי יִשְׂרָאֵל

Title, לְדוֹר, *h*, *auctoris*, as in Hebrew. The mode of writing this name with י, which belongs in Hebrew to the later writings, is in Chaldee the usual orthography.

2. זֶדֶךְ, for the ordinary form זִיקָה, § 2. 6. c.

3. בְּעִיקָה, Part. Aph. from עוֹץ, *enemies*.

4. מִכִּילָךְ, probably this rendering originated in the false supposition that the Hebrew בִּי is necessarily a causal conjunction. It should evidently be considered here as an adverb of time, *when*.

8. תוֹרֵי, const. for emph. § 60. 1. note 3.

Instead of the fine poetical allegory of Isaiah, we are here presented with an *interpretation*. The Targumist has not simply translated the words of the prophet into Chaldee, as *he* has generally done, but has trans-

2 יְהִיבִית לְהוֹן אֲחִסָּא בְטוּר רָם בְּאַרְעָא שְׁמִינָא : וְקִדְשִׁתֵּינוּ
 וְנִשְׁתַּמְנוּ וְנִשְׁתַּמְנוּ כְּמִצַּב גִּזְזָן בְּחִירָא וּבְנִיתָא מִקְדָּשִׁי בִּינְהוֹן
 וְאֵת מִדְּבָרֵי יְהִיבִית לְכַפָּרָא עַל חַטָּאוֹתוֹן וְאַמְרִית דִּנְעֻבְדוֹן
 3 עוֹבְדוֹן טָבִין קְדָמִי וְאַנּוֹן אֲבָאִישׁוּ עוֹבְדִיהוֹן : נִבְיָא אָמַר
 לְהוֹן הָא בֵּית יִשְׂרָאֵל מִכְדוּ מִן אֲוִרְתָּא וְלֹא צָבָן לְמַחֲב
 פָּשָׁן יְהִיבִית וְיִשְׁלֹם וְאַנְשׁ יְהוּדָה דִּינִי כְּשֵׁן דִּינָא קְדָמִי מִן
 4 עָמִי : מַה טָּבָא אֲמִרִית לְקִיפְדָּא עוֹד לְעָמִי וְלֹא עֲבָדִית לְהוֹן
 מֵא דִּין אֲמִרִית דִּנְעֻבְדוֹן עוֹבְדוֹן טָבִין וְאַנּוֹן אֲבָאִישׁוּ עוֹבְדִיהוֹן :

lated the allegory into plain language. Still, the extract is curious, and worthy of a perusal. As it differs so considerably from the original, I subjoin the Latin translation of the London Polyglott.

"Dixit propheta. Cantabo nunc Israeli, qui comparatus est vineae, semini Abrahae dilecti mei, canticum dilecti mei, vineae suae. Populus meus, dilectus meus Israel, dedi eis haereditatem in monte excelso, in terra pingui. 2. Et sanctificavi eos, et honorificavi eos, et sustentavi eos, sicut plantationem vitis electae; et aedificavi sanctuarium meum in medio eorum. Altare quoque meum dedi ad propitiandum super peccata eorum: et praecepi eis ut facerent opera bona in conspectu meo, et ipsi iniquè egerunt in operibus suis. 3. Propheta. dic eis: Ecce domus Israel recesserunt à lege et nolunt converti. Nunc habitatores Hierusalem et viri Juda, judicate nunc iudicium inter me et populum meum. 4. Quod bonum dixi ut facerem populo meo quod non fecerim eis? et cum praeciperem eis ut facerent opera bona, quare ipsi fecerunt opera mala? 5. Nunc autem annuntiabo vobis quod ego facturus sum populo meo. Tollam majestatem meam ab eis, et erunt in direptionem: conteram domum sanctuarii eorum, et erunt in conculcationem. 6. Et ponam eos derelictos: non erit eis sustentaculum nec fulcimentum; et erunt transmigrantes et derelicti. Prophetis quoque mandabo, ne prophetizent super eos prophetiam. 7. Quia populus Domini exercituum Israel est, et viri Juda plantatio laetitiae ejus. Et dixi ut facerent iudicium et ecce facti sunt calumniatores; dixi ut facerent justitiam, et ecce ipsi multiplicant peccata."

1. אֲשֶׁר־בְּחִירָא and וְיִרְצִיָּה, pleonastic suffixes, § 47. 2.—רְחֵמִי, *my beloved*, 1st Part. from רָחַם.

3. צָבָן, contracted form of the act. part. m. pl. from צָבָא, § 35.—מַחֲב, Inf. from חָיַב.

5 וַיִּכְנַן אֶחָד מֵעַם לְכֹון וְהָאֵל עָתִיד לְמַעַבְדָּ לְעַמִּי אֲסַלֵּס
 שְׂכָנָי מִיְּהוּדָן לְבִיבֹ אַחֲרַע בֵּית מִקְדָּשָׁהוֹן וִיהוּן לְדִישׁ :
 6 וְאַשְׁמִיעֶנָּה רַחֲשִׁינָן לֹא אֲסַתְּעִירֶנָּה וְלֹא יִסְתַּבְּנוֹן וִיהוּדָן מִשְׁלֹטְלִין
 7 וְשִׁבְרִיקֶנָּה וְזֶל נְבִינָא אֲפַקֵּד דְּלֹא יִתְּבֹן עֲלֵיהוֹן נְבוּאָה : אַרְי
 שְׁמִיה בְּרַחֲמֵי אֲבָהוֹת בֵּית יִשְׂרָאֵל וְאַלֵּשׁ יְהוּדָה נְבִינָא דְּהִדְוִתִּיהָ
 וְאַבְרָהָם דְּנִשְׁבְּרֶנָּה דִּינָא וְהָא אֲפֹן אֲמִיסִין אֲבִרִית דְּנִשְׁבְּרֶנָּה
 זְבוּ וְהָא אֲפֹן מִסְכָּן הִיבִין :

IX. *Extract from Isaiah's prediction of the Messiah.* Isa. 52 13.—
 53 : 2.—Jonathan.

13 הָא נִלְחַז עֲבָדֵי מִשְׁיָדָא יוֹרִים וְיוֹסְפִי וְיִתְקוֹרָה לְחָדָא : (14) נְמָא
 דְּסִבְרֵי לִיה בֵּית יִשְׂרָאֵל יוֹמִין סְגִינָן בְּהִתְּהָה מִשְׁנֵה בִּינָה
 15 עֲבָדֵי הַיְּהוּדָן וְיִתְקוֹרָה מִבְּרֵי אֲנָשָׁא : בֵּן וְבִרְר עֲבָדֵי סְגִינָן
 עֲלֵיהֶן וְיִתְקוֹרָה מִלְּבָדֵן וְשִׁוּרֵן וְיִתְקוֹרָה עַל פּוֹמָהוֹן אַרְי דְּלֹא
 1 אֲשִׁתְּעִירָנָה לְחֹן הָיוּ וְדָלֹא שְׁבִיעֵה אֲסַתְּבִלֵּה : בֵּן הַיְּמִין
 לְבִסְוִרְתָּא דָּא וְיִתְקוֹרָה דְּרַע גְּבוּרְתָּא בְּרַחֲמֵי פִדּוֹן עַל בֵּן אֲתַגְלִיחָת :

5. וַיִּכְנַן Inf. from כָּנַן. See the Par. It is treated as a noun, *plunder*, and the corresponding word in the parallel passage, דִּישׁ, is a noun.

6. מִשְׁלֹטְלִין, Pass. Part. Palpel from שָׁלַט.

7. מִסְכָּן. Aph. 1st Part. plur. from סָכַן, § 35.

13. לְחָדָא, see חָדָא in the vocabulary.

15. אֲשִׁתְּעִירָנָה, *they have told, for has been told, or rather, in the present instance, had been told*, § 56. 2. b.—הָיוּ יוֹגִי, *what had not been told them they have seen*, etc. The Latin Vulgate and Syriac versions agree with our Targumist in rendering these verbs in past time, *they have seen, they have considered*; the LXX and the Arabic version give the Future tense, as does our common English translation. The Hebrew verbs are both in the Praeter tense.

1. הַיְּמִין, see אֲמִין.—וְיִתְקוֹרָה יוֹגִי, lit. *and the strength of the arm of Jehovah's power*. Comp. § 61. 1. and note 1.

2 וְיִתְרָבָא צְדִיקָא קְדוֹבֵדוֹי הָא כְּלָבְלָבִין דְּפָרְחֵן וּבְאֵלָן דְּמִשְׁלַח
שׁוֹרְשׁוֹהִי עַל גַּגְדִּין דְּמִיָּין פֶּן יִסְגֹּן תּוֹלְדָתָא קוֹדֶשָׁא בְּאַרְבָּא
דְּהוֹת צְרִיקָא לִיה לָא הָזִי חוּלָא הָזִינָה יֵלָא אִימְתִּיהָ אִימִת
קְדוֹשׁ יִהְיִי זִי קוֹדֶשָׁא זִינָה דְּכָל דְּיִחְזַנְתָּה יִסְתַּפֵּל בֵּיה :

X. *Aphorisms of Solomon.* Prov. 10:1—12.

מְחִלּוֹי דְּשִׁלְמֹה

1 בַּר הַפִּיכָא נַחֲדִי אָבוֹי וּבְרָא סְכָלָא מִחֶמֶץ לְאִמְיָה : (2) לָא
מוֹתֵרִין אוֹצְרֵי דְרִשְׁיָא וְצִדְקָתָא מְפַצְיָא מִן מוֹתָא בִישָׁא :
3 לָא בְּכִפֶּן אֱלֹהָא נִפְשִׁיה דְּצִדִּיקָא וְקִנְיָנָא דְרִשְׁיָי נִסְחֹת :
4 מִסְּגִיּוֹתָא מְבִיכָא לְגַבְרָא רַמְיָא וִידָא דְכִשְׂרָא נִשְׁתַּרָא לְהוֹן :
5 דְּפִלִּיה בְּקִישָׁא בְּרָא כּוֹסְלַחְתָּא הוּא וְדִבְדִּי בְּחַצְרָא בְּרָא

2. יתְרָבָא, § 23. Note 2. שׁוֹרְשׁוֹהִי, § 33. *b.*—לִיה, in the land which was in need of him, i. e. of the צְדִיק mentioned above, the Messiah. But the passage is quite obscure, and the more so as there is nothing in the original corresponding to this phrase.—דְּכָל, so that every one who sees him shall attentively consider him.

In the remainder of this chapter, so beautiful in the original, we are presented by the Targumist rather with his own views than with a translation of Isaiah, and those too, expressed, for the most part, in a dull and sometimes quite obscure manner.

Title. מְחִלּוֹי, pleonastic suffix, § 47. 2.

1. נַחֲדִי, instead of נַחֲדִי, Fut. Aph. from נָחַד, § 12. I. 3.—סְכָלָא for סְכָלָא, § 32. note 2.

2. מוֹתֵרִין, Part. Pa. from יָתַר.—אוֹצְרֵי, Buxtorf points the construct form of this word regularly אִצְרֵי.—דְּרִשְׁיָא, § 60. 1. note 2.—מְפַצְיָא, Part. Pa. fem. sing. from פָּצָה, § 2. 7. c.

3. נִסְחֹת, Fut. Pe. 3d p. sing. § 12. I. 3.

4. מְמַכָּא, Part. Pa. without Daghesh forte, § 2. 7. c.

5. דְּפִלִּיה Part. with full orthography, § 12. I. *He who cultivates*, viz. the earth.

6 הוא מִבְּהֶתָּא : בְּרִפְתָּא תְּהִינָן עַל רִישֵׁי דְצִדִיקָא וּבְשׁוּמְהוֹן
 7 דְּרִשְׁיָעִי נְכֹסִי הֲטוּפָא : דּוּקְרָא דְצִדִיקִי בְּרִפְתָּא וּשְׁבִיא דְרִשְׁיָעִי
 8 נִדְעָה : דְּחָפִים לְבִיָּה יִקְבֵּל פּוּקְדָּא וְסַכְלָא בְּשׁוּמְתִיה בְּתֹאמְהָ :
 9 דְּמִדְּלֵן בְּתַמִּימוּתָא גִּיזַל בְּסִנְדָּא וְהִמְצִיקָן אוֹרְתִיהָ נִתְּדָע :
 10 דְרָמִז בְּעִנְיֹתֵי דְהַב כֹּאבָא וְסִלְיָה בְּשׁוּמְתִיה בְּתֹאמְהָ : (11) בִּבּוּעָא
 12 דְחִי פּוּמָא דְצִדִיקִי וּשְׁוּמְהוֹן דְּרִשְׁיָעִי נְכֹסִי הֲטוּפָא : סִנְיָתָא
 תַּעֲרַג תַּגְרִי וְעַל פְּלִהוֹן סוּדְהִי מִכְסָא דְהַחֲתוּמָא :

6. תְּהִינָן. § 23. note.—רִשְׁיָעִי, § 60. 1. note 3.

8. חָפִים לְבִיָּה, § 63. 5.—בְּשׁוּמְתִיה, plur. from טוּפָה, § 39. note 1.

9. גִּיזַל, for גִּיזַל, Fut. of אָזַל.

PART III.

NOTES ON THE CHALDEE PORTIONS OF JEREMIAH DANIEL AND EZRA.

No. I. JER. 10 : 11.

בְּדִנָּה, an adv. of manner, compounded of בְּ and דִּנָּה (dem. pron., *this*,) *after this* (manner.)—אֲרָא, emph. of אָרָא. This commutation of א and פ resulted probably from a pronunciation of א in this word like the Arabic غ or nearly like our *g* hard.—וְאִכְרִי, for וְאִי, § 12. 3. Pattahh is restored by Darga, a conjunctive accent. This is not usual, although, I believe, similar cases are not wholly wanting in Hebrew.—אֲלֵהֶם, probably in apposition with אֲלֵהֶם, and giving emphasis to the declaration, “*they shall perish.*” So Venema, C. B. Michaelis, Rosenmüller, etc.

In respect to the *authenticity* of this verse, three things may be observed.

1. It would be remarkable that any author should, in the midst of a discourse, insert a single sentence in a language different from that which he generally employed.

2. All agree that this part of Jeremiah’s prophecy was composed several years before the captivity, and consequently before the Chaldee language came into use among the Jews.

3. This verse interrupts the connection of the preceding and following verses. Verse 12 commences with a participle, לְעֵתָה, which must be read in close connection with the noun with which it agrees in verse 10. לְהֵמָּה also, in v. 11, has no antecedent expressed. “Thus shall ye say to *them*, etc.” To whom? The text does not inform us.

“Non sine ratione, aut temerè, statueretur, additamentum esse ab alià manu, tempore morae in exilio, profectum,” says Venema; and this Rosenmüller quotes with approbation.

I will merely subjoin two extracts from writers of different opinions on this point.

“This verse is omitted in one * MS. . . It seems probable to me that

some public teacher during the captivity . . . had it inserted in the margin, and perhaps usually read together with this section of the prophecy in the assemblies of the people, in order that the common people might have their answer always ready whenever they were molested on the point of religion, or importuned to join in the idolatrous worship of the Chaldeans."

—*Dr. Blayney on Jeremiah.*

"This verse is writ in the Chaldean tongue, and not in the Hebrew, that when they came among those that did worship their idols, they might openly and plainly profess the true God in that language which the enemies understood better than they did the Hebrew, and that in such kind of language as this; Let all those gods perish from off the earth, and under the heavens, that were not able to make either. It is an imprecation upon their idols."—*Matthew Poole, Annotations.*

No. II. DAN. 2:4—7:28.

Ch. II. v. 4. חָיִי, Imp. from חָיָה. See the Par. אָמַר, Imp. Pattahh, § 15. 4.

5. אָמַר and אָמַר, participles used instead of the Praeter, § 53. 1. note. So אָמַר and its plural אָמְרִין frequently.—לְבַשְׂתִּיָּא, the pointing is intended for the marginal reading. כְּשֶׁרָא, the regular form of Dec. VI. The Kethib is generally pointed by Lexicographers כְּשֶׁרָא. Perhaps it should rather be כְּשֶׁרָא in analogy with the other declensions.—אָמַר, a peculiar form. It is probably fem. from אָמַר, 2d part. Peal from אָמַר, § 12. I. 1. *d.* The — would regularly be impure and immutable. It is here treated as if pure and mutable, and the Part. is varied according to Dec. III. *a.*—תְּהוֹרֵינִי, Fut. Aph. from יָרַע, § 12. II. 5. For the suffix see § 16. 2. *b.* and Par. II.—בְּתִיבֹן, Pl. of בֵּית with suff. 2d pers. pl.—יְהוֹשִׁיעִין, 3. pl. m. Fut. Ithpe. from יָשַׁע, see Par. VII.

6. תְּהוֹרֵינִי, 2. pl. Fut. Aph. from יָרַע, § 12. II. 5.

7. וּפְשָׁרָה, Emph. ה instead of א, a substitution very common in the Biblical Chaldee, Intr. 3. note; unless this word should have been pointed וּפְשָׁרָה.

9. הַזְמַנְתִּין, the pointing is that of the Keri הַזְמַנְתִּין, 2. pl. m. Pr. Ithpa. from זָמַן. The Kethib should be read in Aphel, הַזְמַנְתִּין, or like the Heb. Hiph. הַזְמַנְתִּין.—אָנְדַע, 1 sing. Fut. from יָרַע, § 20. 4. and § 2. 7. *a.*

10. כְּשֶׁרָא, see above on verse 5.

12. **בִּינִי יִקְצֹר**, synonymous terms, used to heighten the idea. Perhaps however **קָצַר** may be understood as expressing more violent anger than **בִּינִי**.—**לְחִירְדָּה**, Inf. Aph. from **חִירַד**; perhaps derived from an obsolete verb *Pe Yodh*.

14. **לְחִירְדָּה**, Accusative, § 60. 3.

16. **יִתֵּן**, Fut. of **נָתַן** with the force of a Subjunctive in consequence of the **יִי**, *that he would give*. For the form see § 18. note 2. and § 12. I. 1.

19. **גָּלִי**, Praeter Passive, § 13. 2.—**בְּרִדָּה**, Pacl, § 12. I. 1. *b*.—**לְאַלְהָה**, Accusative, § 60. 3.

20. **לְחִירְדָּה**, for **לְחִירְדָּה**, Fut. with **לְ** and an optative sense, § 50. 2.

22. **עֲמִירְתָּהּ**, fem. pl. emph. from **עֲמִירְתָּ**, *deep, inscrutable things*, § 41. note.—**מִסְתַּחֲרָהּ**, Pass. Part. Pa. fem. pl. emph. from **סָחַר**.

23. **הוֹדִיעַתְּנִי**, 2. m. sing. Pract. Aph. from **יָדַעַתְּ** with suff. 1 p. sing. see Par. II.

25. **הִנֵּנִי**, Aph. from **נָלַל**, § 12. II. 5, and § 2. 7. *α*.—**לְרִנְיָאֵל**, this Accusative with **לְ** is of frequent occurrence. It will perhaps be unnecessary to notice it again.—**כִּי** in the beginning of a speech superfluous like the Greek *ὅτι*.—**הַשְׁבַּחְתָּ**, § 15. 4.

26. **חֲאִירְדָּה**, *art thou?* compounded of the interrogative **חֲ**, **אִירְדָּה** and the suffix **חֲ**.—**לְחִירְדָּה**, Inf. Aph. from **יָדַעַתְּ** with suffix, § 16. 2. *f*.

27. **לְחִירְדָּה**, Inf. Aph. from **חִירַד**, § 23. Notes on the Par. 4.

28. **לְחִירְדָּה**, *must take place*, § 50. 2.

29. **סִלְחָי**, comp. the English expression “thoughts *come up, arise* in the mind.”

31. **כִּי**, indef. art. § 29. 1. note.

32. **חִירְדָּה**, a plur. form. see **חִירְדָּה** in the vocabulary.

33. **מִזְחִין**, *part of them*. So the French distributive article *du, de la*, etc. The punctuators seem to have considered **רָגַל** as necessarily feminine. The writer doubtless understood it to be common.

34. **חִירְדָּה**, Aph. from **חִירַד**, 3. s. f. Pr. segholate form.

35. **חִירְדָּה**, Ithpe. from **שָׁחַח**.—**חִירְדָּה**, § 23, Notes on the Par. 1.

38. **חִירְדָּה** or (*Keri*) **חִירְדָּה**, 1st Part. from **חִירַד**.

39. **אֲרַע**, here, as in all such cases, the pointing is that of the *Keri*. **אֲרַע** may have been used in the same sense. See **אֲרַע** in the vocabulary.

40. **חִירְדָּה**, 3. s. f. Fut. Pe. from **חִירַד**, *Hhireq* of the regular form being lengthened to *Tseri*, on account of the *Resh*.

Ch. III. 2. The best critics are uncertain as to the precise meaning of several of these words. Neither etymology nor usage sheds much

light on them. Those meanings which are considered most probable are given in the vocabulary.

4. אָמְרִין, *it is spoken*, lit. *they speak*, § 56. 2. *d.*

6. יָקִירָא, fem. Part. from יָקַר, *burning*.

8. אָכְלוּ בְּרִצְיָהוֹן, lit. *ate or devoured the pieces of them, of the Jews*. The sense unquestionably is, *calumniated, or accused the Jews*. The Syriac usage is the same. The Arabians also employ the phrase *to eat the flesh* of a person, in the same sense.

12. מְגַז, this word is connected with מְגַמֵּי, and the phrase signifies, as explained in the vocabulary, (see under מְגַמֵּי,) *to show regard*.

13. לְהִיחֶה, Inf. Aph. from אָחַז.—הִיחִירוּ, a kind of irregular Hophal or passive of Aphel. See אָחַז in the vocabulary.

14. הִקְרִיחַ, the regular pointing would be הִקְרִיחַ. Comp. § 12. I. 1. where Tseri and Hhireq seem to be employed almost indifferently. But the changes of vowels in Chaldee seem hardly capable of being reduced to rule.

16. לָא וְגו', the shade of meaning seems to be, "We do not think it necessary *to return a favorable answer, to comply with thy wish.*"

18. לְהֵינָא, Optative, § 50. 2.

19. חֵינָא, 2 Part. Pe. from חָזַן, literally *seven times more than it had been seen, or known, etc.*

21. כְּפַחֵי, Praet. pass. § 13. 2.

24. עֲנִין, Plur. Part. from עָנָה. See Par. IX. Dec. V. *a.*

Ch. IV. 3. לְהִנְצִלָה, Inf. Aph. from נָצַל, § 2. 7. *a.*

4. עֲלִין, so the Kethib should evidently be pointed. The Keri, עֲלִין, is a contracted form of the same. Comp. עֲלִילָה, Keri עֲלִיחַ, Dan. 5: 10.

9. יִתְחַזֵּן, Ittaphal Fut. 3. sing. m. from חָזַן. Here, as frequently in the poetical style of the orientals, the Future is employed as an Aorist, § 50. 1

10. נָחַח, 1 Part. Pe. § 12. I. 1. *c.*

11. אֲחִירֵי, Aph. from יָחַר.

12. רִצְטַבַּע, Fut. Ithpa. from צָבַע.

13. רִחִיחַב, § 12. I. 1.

14. אֲנָשִׁים, Hebraism, Intr. 3. note 1.—שָׂפַל, in the construct state, *the base of men*, i. e. the basest.

16. מְרָאִי, from מָרָא, Keri מְרִי from מָר.

19. רְבִיחָה, the Keri is anomalous. The Kethib, pointed רְבִיחָה, would be the regular 2d p. sing. m. Praet. from רָבַח.

28. אָמְרִין, see above on 3: 4.

30. כְּסָח, Praet. 3. s. f. from סָחָה.

Ch. V. 6. שְׁנוּהִי, 3 pl. Pr. from שָׁנָה with pleonastic suffix in the *Dative*, compare גְּלוּהִי v. 9.—מִשְׁתַּחֲרִיז, Part. pl. Ithpa. from שָׁרָה No. II.

8. וּפְשָׁרָא, the pointing is that of וּפְשָׁרָה.

15. הֶזְלִי. Hophal, a Hebraism not of frequent occurrence, Introd. 3. note 1. See הֶזְלֵל. The marginal reading, without Dagghesh seems to be required by the analogy of Aphel, though Peal receives Dagghesh.

16. תִּכְּל, point the Kethib תִּכְּלֵל. This and the Keri תִּכְּלֵל are both in use as Futures of רָכַב, q. v.

20. רָם, Praet. pass. § 13. 2.—הֶעֱדִירוּ, 3. m. pl. Pr. Aph. from עָדָה.

25. מָנָה וְגו', These are passive participles Peal, the third and fourth in a contracted form. § 12. I. 1. d.

27. תִּחְרָחַח, Praet. Pass. 2. sing. m. § 13. 2.

28. פָּרַחֲסָח and רָחִיבָח, Praeters Passive 3. sing. f.

30. בְּשָׂדֶךְ, according to the pointing, and to the marginal reading, this word is an adjective in the emph. sing. agreeing with מְלִכָּא.

Ch. VI. 1. תִּרְחִין, fem. of תִּרְחִין, see Par. XI.

2. הִי לְהִין, *who were to be, should be*, § 50. 2.

3. מִן. 1 Part. Pe. § 12. I. 1. c.

14. הִי רְחִינָא וְגו', as הִי occurs so frequently, its several uses should be carefully distinguished. It occurs four times in this verse. In the first instance it is a conjunction, equivalent to the Greek *ὅτι*, and, like that particle, in the beginning of a speech, need not be translated into English; in the third it is the preposition *of*; or a sign of the Genitive case; and in the second and fourth, it is a relative pronoun, in the former case Nominative, in the latter, Objective.

15. גְּלִיָּה, the suffix is reflexive, § 49. 1. b.—Lit. *the king was displeasing to himself*, better in English, *was displeased with himself*.

18. הִירְחִי, an irregular Hophal 3. sing. fem. Pr. from רָחָה.—שָׁמָה, Pr. pass. 3. sing. fem. from שָׁמָה, § 22. 1. note, and § 13. 2.

19. גְּלוּהִי, so in Latin, verbs of *taking away* are construed with a *Dative* of the person.

24. לְרִחִינָא, Accusative, § 60. 3. It is governed by לְהִנְסָקָה.

Ch. VII. 3. שְׁנִיָּה, 1 Part. pl. fem. from שָׁנָה.

4. מְרִיטוּ, Praet. pass. from מָרַט.

5. וְלִשְׁטָר, שְׁטָר, the Keri, is doubtless the true reading. The Targums employ סִטָּר.

15. אֶתְּבָרִית, § 12. II. 2.

20. מְצַלֵּל, § 12. I. 1.—רַב מֶן, comparative, as in Heb. § 64. 1. *a*.

No. III. EZRA 4 : 8—6 : 18.

Chap. IV. v. 10. וַיִּבְצְעוּ, according to Gesenius, equivalent to the common expression *and so forth*. His different etymologies do not however appear entirely satisfactory.

12. מְרַרְרָת וּבְאִישׁוֹתָא, these forms are both feminines in the emphatic state from מְרַר and בְּאִישׁ. § 41. note.

14. מִלְּחֶנֶת. prob. lit. "*we eat our salt from the palace*," i. e. we derive our sustenance from the royal bounty. If the sense proposed by Buxtorf and some others be admissible, מִלְּחֶנֶת must be taken as referring to the temple. See מִלְּחָה.

18. שֶׁבַע, Praet. pass. The composite Sheva is occasioned by the ר.

Ch. V. 1. נִבְרָאָה, in this and similar forms of the same word, א, with the pointing of the text, must be considered otiant. It might be treated as a consonant, and receive the pointing נִבְרָאָה, נִבְרִיאָה, etc. See נִבְרִיא in the vocabulary.

3. לִשְׂכָּלָהּ.—פָּחָה, const. st. from פָּחָה. Shaph. from כָּלַל No. I.

8. מִתְּשָׁם, Part. Ithpe. from שָׂם.—מִתְּפָרָה, Part. Ithpe. fem. sing. of the same form with the absol. masc. Dec. III. *f*.

11. בְּנֵהִי, § 26. 2. *u*.

13. לְבָנָא, § 50. 2. The pointing of the Keri, (without Daghes, *h*.) is doubtless the correct one.

15. נָשָׂא, Imp. of נָשָׂא, § 18. 2.

Ch. VI. 5. וַיִּהְיֶה, Fut. of הָיָה.

15. שִׁיבִינָא, Pass. Part. Shaph. or Praet. Passive from שִׁבֵּן.

No. IV. EZRA 7 : 12—26.

12. נְמִיר, *perfect* (peace), according to the common Eng. version. Gesenius explains it as a term of respect applied to the person addressed, and renders it *learned*.

14. רִצְטָהִי, for רִצְטָהִי, pl. Part. from רִצַּט. The frequent substitution of Pattahh for Qamets has been mentioned before.

24. נְהִינָא, strictly 2d Part. pl. from נָחַן, *consecrated* persons, hence, those devoted to the service of the sanctuary, *Nethinim*.

VOCABULARY.

א

אב m. *a father*, irreg. emph. אבא, with suff. it takes the form אביו; e. g. אביוֹ thy father, אביוֹ his father, אביוֹ her father, אבונָא our father, אבונְךָ your (masc.) father, אבונְךָ your (fem.) father, etc. Instead of אבִי my father, which occurs only Dan. 5:13, the emph. אבָא is elsewhere universally employed. Plur. אֲבָהֶם, emph. אֲבָהֶם with suff. אֲבָהֶם or אֲבָהֶם my fathers, etc. with the suff. of either sing. or plur. nouns.

אב emph. אבָא, אֵיבָא and אֲנָבָא m. Dec. IV. b. *fruit*.

אָבד to perish.—Aph. אוֹבֵד and הוֹבֵד to destroy; also intrans. to perish.

—Hoph. הוֹבֵד to be destroyed.

אֶבֶן and אָבֶן c. g. Dec. III. a. *a stone*.

אָנָר m. Dec. III. a. *a reward*.

אֶנָּה f. Dec. VIII. a. and אֶנָּה Dec. III. a. *an epistle, a letter*.

אֶנָּה adv. *then*. With ב prefixed, אֶנָּה, *idem*.

אָדָם m. pr. n. *Adam*.

אָדָם m. Dec. III. a. also אָדָם and אִידָם Dec. II. a. also אָדָם and אִידָם Dec. I. b. i. q. *דם blood*.

אֶרֶץ f. Dec. VII. a. *the ground, the earth*.

אָדָר m. Dec. I. a. *the month Adar*, part of February and March.

אָדָר m. Dec. II. a. *a threshing-floor*.

אֶרֶץ־רִיב m. (found only in the plural), *chief judges, senators*.

אֶרֶץ־רִיב adv. (i. q. *ἀδραστα*) *carefully, exactly*.

אֶרֶץ c. g. Dec. II. a. (i. q. Heb. *זרוע* with א prosthetic.) *an arm*.

אֶרֶץ adj. Dec. I. a. *other, another*.

אֶרֶץ m. Dec. I. b. *doctrine, instruction*.

אֶרֶץ m. Dec. I. b. *an artificer, workman; a maker*.

אֶרֶץ and אֶרֶץ f. Dec. VII. c. *the making or doing any thing; the thing made or done*.

אֶרֶץ m. Dec. I. b. *treasure; place of deposit*.

אֶרֶץ m. Dec. III. d. *a way, access*.

אֶרֶץ f. Dec. VII. a. *law*.

אֶרֶץ and אֶרֶץ, 2d Part. אֶרֶץ, *to light, kindle*.

אֶרֶץ i. q. *אֶרֶץ*.

אֶרֶץ Fut. אֶרֶץ, Imp. אֶרֶץ, and אֶרֶץ, *to go; to depart*.

אֶרֶץ m. *a brother*, irreg. emph. אֶרֶץ, with suff. אֶרֶץ or אֶרֶץ my brother; אֶרֶץ thy brother, אֶרֶץ (אֶרֶץ Gen. 4:8, Jer. T.) his brother, etc. Plur. אֶרֶץ with suff. אֶרֶץ my brothers, אֶרֶץ and אֶרֶץ thy brothers, אֶרֶץ his brothers. This form is distinguished from the sing. by Hholem while the latter has Shureq. אֶרֶץ, etc.

אֶרֶץ to lay hold of; take, take possession of. Ithpe. pass.

אָחִירָא and אָחִירָא f. Dec. VII. a. *taking possession, possession.*

אָחִירָא f. Dec. VII. a. (verbal from אָחִירָא to announce, to explain), *explanation.*

אָחִירָא f. Dec. VII. a. *an enigma.*

אָחִירָא f. Dec. VII. a. *possession; inheritance.*

אָחִירָא prep. *after.*

אָחִירָא Dec. VIII. c. and אָחִירָא Dec. I. b. adj. *other, another.*

אָחִירָא f. Dec. VIII. c. *that which is last; extremity, end.*

אָחִירָא adv. אָחִירָא *at last.*

אָחִירָא m. pl. Dec. II. (from the

Persian *سَترَب* a satrap, perhaps with the prefix *آش* excellence,) *principal governors.*

אָחִירָא m. (in the sing. like Dec. I. pl. אָחִירָא) *brier; especially the hawthorn.*

אָחִירָא adv. *how?* אָחִירָא *idem.*

אָחִירָא m. Dec. I. b. *a tree.*

אָחִירָא f. Dec. VII. a. *terror; fear.*

אָחִירָא conj. = Heb. *אִם* *if.*

אָחִירָא and אָחִירָא, i. q. *אָחִירָא*, q. v.

אָחִירָא or אָחִירָא adv. of affirmation (= Heb. *אֵין*.) *there is, there are; there exists.* אָחִירָא *I have.* It takes the suffixes of plural nouns. Dan. 2: 11, 3: 14.

אָחִירָא i. q. *אָחִירָא* q. v.

אָחִירָא *to eat; to consume.*

אָחִירָא adv. *not.* especially before the future tense, expressing a prohibition, etc.

אָחִירָא (Keri Ez. 5: 15.) and

אָחִירָא dem. pron. *these.*

אָחִירָא m. Dec. I. a. *God.* Pl. excel. sometimes as in Hebrew *אֱלֹהִים*.

אָחִירָא interj. i. q. *אָחִירָא*, *behold!*

אָחִירָא conj. *if; interj. oh that, utinam!* אָחִירָא *as if.*

אָחִירָא and אָחִירָא *unless,* comp. of אָחִירָא, *אָחִירָא*, and the enclitic syllable *פִּין*; i. q. *אָחִירָא*, *if.*

אָחִירָא and אָחִירָא, or fully written אָחִירָא and אָחִירָא dem. pron. plur. masc. *these; those.*

אָחִירָא and אָחִירָא m. Dec. III. a. *a thousand.*

אָחִירָא f. irreg. emph. אָחִירָא; with suff. אָחִירָא. etc.; plur. אָחִירָא; with suff. אָחִירָא, (and with masc. form אָחִירָא.) *a mother.*

אָחִירָא conj. *if.*

אָחִירָא f. irreg. (in the sing. like Dec. VIII. a. but in pause אָחִירָא; in the plur. אָחִירָא, אָחִירָא, etc.) *a nurse; a maid.*

אָחִירָא and אָחִירָא fem. Dec. VII. a. in sing.; plur. אָחִירָא Dec. IV. a. *a cubit.*

אָחִירָא f. plur. אָחִירָא, *a people, nation.*

אָחִירָא Aph. אָחִירָא *to believe; with אָחִירָא to confide in, trust in.* Pass. part. אָחִירָא *certain, true; faithful.*

אָחִירָא *to speak, say; to command.*

אָחִירָא m. Dec. II. a. *a lamb.*

אָחִירָא adj. Dec. VII. b. *strong.*

אָחִירָא adv. *where? whither? whence?*

אָחִירָא, less frequently אָחִירָא and אָחִירָא pers. pron. com. gen. I.—Pl. אָחִירָא *we.*

אָחִירָא pers. pron. 3d pl. m. *they; them.*

אָחִירָא and אָחִירָא adj. and sub. Dec. I. a. *violent; a violent person; a robber.*

אָחִירָא *to constrain, compel; to oppress the mind, occasion anxiety.*

אָחִירָא m. Dec. III. a. i. q. *אָחִירָא*, face, countenance. Dual and Plural *idem.*

אָחִירָא. and by Aphaeresis אָחִירָא m. irreg. emph. אָחִירָא, אָחִירָא Gen. 3: 20. Pseudo-Jon.; plur. אָחִירָא and אָחִירָא; const. אָחִירָא; *man.*—אָחִירָא *idem.*

אָחִירָא, (in Bibl. Chal. אָחִירָא, pointed like the other form which is employed in the Targums, with *ה* in otio. *The writers doubtless pronounced it, in analogy with the*

- Hebrew, אֲנִי, pers. pron. com. gen. *thou*.
 אֲנִי, i. q. אֲנִי, *ye*.
 אֲסִי and אֲסִי f. Dec. VII. c. *a medicine, something salutary*.
 אֲסִיר m. Dec. I. a. *band, fetter*.
 אֲסִי m. irreg. emph. אֲסִיר; pl. אֲסִי, אֲסִיר, etc.; *a physician*.
 אֲסִנִּפִּר m. pl. n. *Asnapper*, perhaps the same with Esarhaddon, or an officer under him. He collected the Samaritans from different nations and settled them in the land of the ten tribes. Ez. 4:10. Comp. v. 2.
 אֲסִפִּרְנָא (mile) adv. *speedily*.
 אֲסִר m. Dec. I. a. *prohibition; obligation*.
 אֲסִרָּא f. Dec. VII. a. *chain, band*.
 אֲסִרְחִדּוֹן m. pl. n. *Esarhaddon*, son of Sennacherib and king of Assyria.
 אֲסִרָּט m. Dec. I. b. (from the Latin *strata*.) *street, way, path*.
 אֲ (by a double commutation i. q. Heb. אֲ.) m. Dec. I. a. *wood*.
 I. אֲ conj. *also*.
 II. אֲ (contr. from אֲנִי) m. Dec. IV. a. *face, countenance*.—אֲפִי *surface of the field*, i. e. simply *the field*.
 אֲפִרְסִיָּא m. pl. pr. n. of a people settled in Samaria and subject to the Assyrians, perhaps the *Parrhasii*.
 אֲפִרְסִיָּא m. pl. and
 אֲפִרְסִיָּא m. pl. proper names of nations, now unknown, settled in Samaria and subject to the Assyrians. Ez. 4:9.
 אֲפִחִם (only Ez. 4:13,) according to Buxtorf, *treasury*. So modern critics generally. Aben Ezra explains it by הוֹצָאוֹת, *expenses*; R. Sol. Jarchi by כֶּסֶף, *tribute*.
 אֲפִצָּבָא f. Dec. II. a. (Pl. אֲפִצָּבָא and אֲפִצָּבָא) *finger*; with רֶגֶל, *toe*.
 אֲפִצָּבָא f. Dec. VIII. c. (Greek *στολή*.) pl. אֲפִצָּבָא, *robe, garment*.
 אֲרָבָעָא m. num. adj. Dec. II. a. *four*.
 אֲרָבִי adj. Dec. I. b. *purple*. Heb. אֲרָבִי, Syriac אֲרָבִי, Arabic اَرْجَوَان.
 אֲרִי interj. *lo! behold!*
 אֲרִי conj. *because; that*; i. q. אֲרִי.
 אֲרִי f. Dec. III. d. (pl. generally אֲרִי.) *journey; way, path*.
 אֲרִי and אֲרִיָּה m. irreg. emph. אֲרִי; plur. אֲרִיָּה, emph. אֲרִיָּה, *a lion*.
 אֲרִי conj. *because; that*.
 אֲרִי adj. Dec. I. a. *fit, suitable, proper*, verbal from אֲרִי *to be prolonged, to be long*; in Talm. *to prepare, adapt*.
 אֲרִיָּה f. Dec. VII. a. *prolongation, continuation*.
 אֲרִיָּה f. Dec. VII. a. *knee*.
 אֲרִיָּה and אֲרִיָּה f. Dec. VII. a. *poison*.
 אֲרִי c. g. Dec. III. a. *the earth*, i. q. Heb. אֲרִי, Gr. Introd. 4. note 2.
 אֲרִי adv. *below*; with מִן, *inferior*, Dan. 2:39. Hence
 אֲרִי f. Dec. VII. b. *what is lowest, bottom*.
 אֲרִי c. g. Dec. III. a. (i. q. אֲרִי.) *earth*. In the biblical Chaldee only Jer. 10:11, but frequent in the Targums.
 אֲשָׁא, אֲשָׁא m. Dec. IV. b. and
 אֲשָׁא f. Dec. VII. a. *fire*.
 אֲשָׁא m. Dec. IV. c. *foundation*.
 אֲשָׁא m. Dec. I. a. and
 אֲשָׁא m. Dec. II. a. *astrologer*. Hebrew and Syriac *idem*.
 אֲשָׁר m. Dec. III. a. *a wall*.
 אֲשָׁר with prosthetic א, i. q. אֲשָׁר *to drink*.
 אֲשָׁר m. Dec. I. a. *rebellion*.
 אֲשָׁא m. Dec. I. a. *a sign*.
 אֲשָׁא pers. pron. 2d p. sing. m. *thou*.
 אֲשָׁא Fut. אֲשָׁא, אֲשָׁא, etc. *to come*.
 Aph. אֲשָׁא and in the bibl. Chaldee אֲשָׁא *to cause to come, bring*.

Pass. of a peculiar form, (a kind of Hophal.) *to be brought*, Dan. 3: 13, 6: 18.
אָהָה f. (In sing. Dec. VII. a. but in pause *אָהוּ*; Pl. *נָשִׁין* Dec. II. a.) *a woman; a wife*.
אָהוּ pers. pron. 2 pl. m. *ye; you*.
אָהוּ c. g. Dec. I. a. *furnace, oven*.
אָהוּ m. Dec. III. a. *a place*.—*אָהוּ* *where*.

ב

בְּ prep. *in; by; with*.
בְּאוֹשָׁא adj. Dec. I. a. fem. *evil, wicked*.
בְּאוֹשָׁא c. g. Dec. I. a. *evil, wicked*.
בְּאוֹשָׁא *to be bad*. **בְּאוֹשָׁא** *to displease*.
 Aph. *to do in a bad or disagreeable manner*.
בְּאוֹשָׁא prep. i. q. *after*.
בְּאוֹשָׁא prep. *on account of*. **בְּאוֹשָׁא** conj. *because*.
בְּאוֹשָׁא *idem.* **בְּאוֹשָׁא** *because; so that*. **בְּאוֹשָׁא** *why?*
בְּאוֹשָׁא *idem.* **בְּאוֹשָׁא** *so that; that, ut*.
בְּאוֹשָׁא *to inquire, investigate*.
בְּאוֹשָׁא Pa. *to scatter, disperse*.
בְּאוֹשָׁא f. Dec. VII. c. *haste, quickness*.
בְּאוֹשָׁא *quickly*.
בְּאוֹשָׁא Pa. *to terrify*. Ithpa. pass.
בְּאוֹשָׁא Pa. *to hasten*. Ithpe. Inf.
בְּאוֹשָׁא, as a noun, *haste*.
בְּאוֹשָׁא f. Dec. VIII. a. and
בְּאוֹשָׁא f. Dec. VII. a. *shame; modesty*.
בְּאוֹשָׁא *to lodge, pass a night*.
בְּאוֹשָׁא *to spoil, plunder; to depopulate*.
בְּאוֹשָׁא adj. Dec. I. a. *choice, excellent*.
בְּאוֹשָׁא *to cease*. Pa. *to cease*.
בְּאוֹשָׁא sep. prep. i. q. *in, etc.* See also under **בְּאוֹשָׁא**.
בְּאוֹשָׁא and **בְּאוֹשָׁא** prep. *between, among*.
 It takes the suffixes of both singular and plural nouns.
בְּאוֹשָׁא f. Dec. VII. a. *understanding, intelligence*.
בְּאוֹשָׁא f. Dec. VII. a. *palace*.
בְּאוֹשָׁא adj. Dec. I. a. *bad, evil*.

בְּאוֹשָׁא m. irreg. Emph. **בְּאוֹשָׁא** (בְּאוֹ Ex. 7: 21, Pseudo-Jon.); const. **בְּאוֹשָׁא**; plur. **בְּאוֹשָׁא** etc. like Dec. IV. *a house; the place in which any thing is contained or kept*; e. g. **בְּאוֹשָׁא** *treasury*, **בְּאוֹשָׁא** *ar chives*.
בְּאוֹשָׁא *to weep*.
בְּאוֹשָׁא m. Dec. I. a. *heart*.
בְּאוֹשָׁא *to wear out; met. to afflict, oppress*. Pa. *idem*.
בְּאוֹשָׁא verbal from **בְּאוֹשָׁא**, *excise, tax on articles consumed*.
בְּאוֹשָׁא (In the Targums found only in the plural), see **בְּאוֹשָׁא**.
בְּאוֹשָׁא *to build; to rebuild, restore*. Ithpe. pass.
בְּאוֹשָׁא m. Dec. I. a. *building, structure*, verbal from **בְּאוֹשָׁא**.
בְּאוֹשָׁא *to be angry*.
בְּאוֹשָׁא f. Dec. VII. a. *message, annunciation*.
בְּאוֹשָׁא *to seek; to ask, request*.
בְּאוֹשָׁא f. Dec. VII. c. *request, petition*.
בְּאוֹשָׁא is taken as an adv. or interj. *I entreat, quæso*; often followed by **בְּאוֹשָׁא**; as **בְּאוֹשָׁא** *I beseech thee*.
בְּאוֹשָׁא m. Dec. I. a. *a brute; cattle; beasts of burden*.
בְּאוֹשָׁא or **בְּאוֹשָׁא** m. Dec. III. a. *lord, master; husband*.
בְּאוֹשָׁא and Pa. **בְּאוֹשָׁא** *to burn; to consume*.
בְּאוֹשָׁא f. Dec. VII. a. *valley*.
בְּאוֹשָׁא Pa. *to seek, search*. Ithpa. *idem*.
בְּאוֹשָׁא or **בְּאוֹשָׁא** m. *a son*, irreg. emph. **בְּאוֹשָׁא**, with suff. **בְּאוֹשָׁא**, plur. **בְּאוֹשָׁא**, (from **בְּאוֹשָׁא**, emph. **בְּאוֹשָׁא**, (with prosthetic א, **בְּאוֹשָׁא**,) const. **בְּאוֹשָׁא**; with suff. **בְּאוֹשָׁא**, **בְּאוֹשָׁא**, **בְּאוֹשָׁא**. In various combinations it has the force of the Heb. **בְּאוֹשָׁא** q. v. in Lex Heb.
בְּאוֹשָׁא *without, (foras, = Heb. (הוֹי); besides, except*, as a subst. *that which is without the field*.
בְּאוֹשָׁא *to create*. Ithpe. pass.

בָּרַךְ to kneel. Pa. בָּרַךְ to bless, praise.

בָּרָה and בָּרָה f. Dec. III. b. knee.

בִּרְכָּא and בִּרְכָּא f. Dec. VII. a. blessing, benediction.

בְּרַם adv. certainly; indeed; also, moreover; conj. yet, but.

בָּשָׂר m. Dec. III. b. flesh.

בַּח m. Dec. IV. a. bath, a liquid measure, equal to seven and a half gallons.

בַּח f. a daughter, irreg. Emph. בְּרַחָא (comp. Syr. بَرَحَا), const. בְּרַח, with suff. בְּרַחָה; pl. בָּנָה, (from בָּנָה); const. בָּנָה; emph. בְּנָחָא.

בְּחִילָה pl. m. Dec. I. a. virginity.

בְּחִי prep. after. With suff. it takes a plur. form; as בְּחִי.

ג

גַּב m. Dec. IV. a. back; surface. עַל גַּב and גַּבִּי upon.

גַּב and גַּבִּי, (with suff. גַּבִּי) prep. with; subject to. penes.

גַּב m. Dec. IV. c. pit, den; pit for water, cistern.

גְּבִירָא f. Dec. VII. a. courage; strength; power.

גִּבְר m. Dec. III. a. (Pl. גְּבָרִין and גִּבְרִין as if from גִּבְר.) a man; a male.

גְּבָרִין (with the flat pronunciation), i. q. גִּבְרִין.

גָּרַר to cut off; to cut down a tree.

גִּיר c. g. Dec. III. a. Pl. גִּירִין and גִּירָה, a kid.

גִּי or גִּי m. irreg. const. גִּי; with suff. גִּי, גִּיָּה, midst. בגִּי among; in.

גִּי idem.

גִּיָּה f. Dec. VII. a. pride.

גִּיָּה and Aph. גִּיָּה to go forth; to burst or break forth.

גִּיָּה (not found in abs. sing.) m. Dec. II. a. a coal.

גִּזְבָּר m. Dec. I. b. treasurer. Pl. גִּזְבָּרִין and גִּזְבָּרִין.

גִּזְמָה m. Dec. I. a. threatener; avenger. גִּזְרָה to cut off; to decree. Ithpe. to be cut off, detached.

גִּזְרָה m. Dec. II. a. astrologer, diviner, lit. Part. from גִּזְרָה, one who utters a decree. Comp. also גִּזְרָה, fate.

גִּזְרָה f. Dec. VII. a. decree; thing decreed; in Rab. fate, destiny.

גִּזְרָה to laugh; to deride.

גִּיָּה or גִּי m. irreg. (pl. גִּיָּהוּ) a valley.

גִּיָּה or גִּיָּה, (compounded of גִּי a valley, and גִּיָּה prop. n.) the valley of Hinnom, where children were passed through the fire to Moloch; hence, met., hell, the place of future and eternal punishment.

גִּיָּה m. Dec. I. a. a stranger, a foreigner.

גִּיָּה m. Dec. I. a. chalk, lime; plastering of a wall.

גָּלָה and גָּלָה to emigrate, go into captivity; to reveal, make manifest. Praet. Pass. גָּלָה and גָּלָה Dan. 2: 19, 30. Aph. גָּלָה to carry captive.

גָּלָה m. Dec. II. a. wheel.

גָּלָה f. Dec. VII. c. captivity.

גָּלָה m. found only in the phrase אֶבֶן גָּלָה, prob. lapis devolutionis, a stone which cannot be carried, but must be rolled, on account of its great size. LXX, choice stones.

גָּמִיר adj. Dec. I. a. perfect.

גָּן m. Dec. IV. a. and

גָּן f. irreg. (emph. גָּנָה and גָּנָה, frequently in Targ. Pseudo-Jon. גִּנְנִיָּה or גִּנְנִיָּה, const. גָּנָה; pl. גָּנָה; a garden.

גָּזָה m. Dec. III. b. treasure.

גָּזָה m. Dec. IV. a. wing.

גָּזָה c. g. Dec. III. a. a vine; a vineyard.

גָּרָה and Pa. גָּרָה to excite, stir up.

גָּרָה Pa. to rouse, excite. Ithpe. and Ithpa. pass. and refl.

גָּרָה m. Dec. III. a. bone.

גִּבְיָם m. Dec. III. b. and c. *body*.

גִּת f. pr. n. of a principal city among the Philistines, *Gath*.

ד

דְּ rel. pron. = Heb. אֲשֶׁר, *who*, etc.; conj. *that, so that; because*, etc.; sign of the Possessive or Genitive case.

דָּא f. demonst. pron. *this; that*.

דִּבּ m. Dec. IV. c. *a bear*.

דִּבּוּ m. Dec. I. b. *enmity*. בְּעֵל דִּבּוּא *an enemy*.

דִּבּוּ f. Dec. VII. c. *enmity*.

דָּבַח (comp. Gram. Intr. 4. note 2.) *to offer sacrifices*.

דָּבַח m. Dec. III. b. *sacrifice*.

דָּבַק *to adhere, cleave to*.

דָּבַר and Pa. דָּבַר *to lead, conduct; to govern; to take, receive*.

עַל דְּבָרָא f. Dec. VII. a. *cause*. עַל דְּבָרָא *so that*.

דְּבָרָא f. Dec. VII. a. *a bee*.

דְּהַב m. Dec. III. a. *gold*.

דְּהַבָּ *to deride*.

דוּבַשׁ m. Dec. II. a. and דְּבַשׁ Dec. III. b. *honey*.

דָּוִיד m. pr. n. *David*.

דוּבְכֵן m. Dec. I. b. *memory; a memorial*.

דָּוִן and דָּוִן *to judge; to adjudge; to contend*.

דָּוִק *to be broken in pieces*.

דָּוִר *to dwell*.

דוּרָא *Dura*, a plain in Babylonia, Dan. 3: 1.

דוּשׁ *to tread under foot, trample upon; to crush*.

דְּחָה f. Dec. VIII. a. found only Dan. 6: 19, according to Buxtorf and the Hebrew interpreters generally, *an instrument of music*, from דָּחָה *to strike*. Gesenius renders it a

concubine, comparing the Ar. دَحَا *subegit feminam*, and the old versions *food*, conjecturally.

דָּחַל *to fear*. It refers both to reverence toward God, and to dread, as of an enemy, etc. Pa. דָּחַל *to terrify*.

דָּחַלָא f. Dec. VIII. a. *fear; terror*.

דָּחַק *to press, urge*.

דִּי = דְּ which see; also as a disjunctive, *but*; it is sometimes redundant like the Greek *ὅτι* in the beginning of an address, as Dan. 2: 25.

דִּיר and דִּיר signs of the Genitive case, contracted from דְּ דִּיר and דְּ דִּירָא.

דִּיר, i. q. דִּיר, q. v.

דִּין m. Dec. I. a. *judgment; justice, righteousness; judicial trial; the reckoning or account*, given by men of their actions in the day of judgment, Gen. 3: 18, Pseudo-Jon.; *punishment*.

דִּין m. Dec. I. a. *a judge*.

דִּינָא m. pl. *Dinaites*, one of the nations which settled Samaria. Ez. 4: 9.

דִּיר m. Dec. I. *an inhabitant; a sojourner, stranger*.

דָּרַשׁ m. Dec. III. c. *treading under foot*.

דִּי or דִּי c. g. demon. pron. *this*.

דָּרַר (Heb. דָּרַר, Intr. 4. note 2.) *to remember*.

דָּרַר m. Dec. III. b. *a ram*.

דְּכִרּוּנָא f. Dec. VII. a. and

דְּכִרְנָא m. Dec. I. b. *record, memorial, history*.

דְּלָטוֹר m. Dec. I. a. (Lat. *delator*;) *calumniator; accuser*.

דְּלֵמָא adv. *that not, lest*. comp. לֵמָא.

דָּלַק *to burn*, intrans.

דָּם m. Dec. II. a. *blood*.

דָּמָא *to resemble*. Pa. id.; *to think*.

דָּמַךְ *to sleep*.

דִּין, דִּין dem. pron. m. *this; that*.

דִּנָּא and דִּנָּא dem. pr. c. g. *this; that*.

דָּנִיֵּאל m. pr. n. *Daniel*.

דָּנָא *to go out, be extinguished*.

אֶפֶס *to be broken in pieces*. Aph. חֶפֶס and in the biblical Chaldee חֶפֶס *to break in pieces*.

חָרָה m. Dec. I. a. *age, generation*.

חֶרֶר m. Dec. I. b. *a thistle*.

חֶרְשֵׁשׁ m. pr. n. *Darius*.

חֶרֶשׁ i. q. Heb. חֶרֶשׁ, m. Dec. III. a. and חֶרֶשׁ Dec. I. a. *an arm*.

חָרָה f. Dec. I. *law; decree; purpose; religion*, Dan. 6:6.

חֶרֶשׁ m. Dec. III. b. *young tender herb*.

חֶרְשֵׁשׁ m. pl. חֶרְשֵׁשִׁין, *jurisconsultus, a person skilled in law, judge*, a Persian word.

ה

הָ interrogative prefix, as in Hebrew. הָא and הָא interj. *behold!*

חֶרְשֵׁשׁ m. pl. *minister of state*, a Persian word.

חֶרְשֵׁשׁ (Gr. δῶντης,) m. Dec. I. a. *a low person, plebeian*.—As an adj. *low, vulgar*.

חֶרֶס Pa. *to tear in pieces; to divide*.

חֶרֶס m. Dec. I. a. *piece, fragment*.

חֶרֶן i. q. חֶרֶן; adv. *then*.

חֶרֶן Pa. חֶרֶן *to honor*.

חֶרֶן and חֶרֶן, *to be*. Fut. חֶרֶן, apoc. חֶרֶן, חֶרֶן, etc. Fut. with לִ prefixed drops its preformative חֶ, and is employed in an optative or subjunctive sense; e. g. חֶרֶן, *that they might be*, Dan. 6:2, 3. See Gram. § 23, note, and § 50. 2.

חֶרֶן pron. pers. and demonst. m. *he; this; that*.

חֶרֶן fut. חֶרֶן *to go*.

חֶרֶן pron. pers. and demonst. f. *she; it; this; that*.

חֶרֶן dem. pron. i. q. חֶרֶן; adv. *then*.

חֶרֶן adv. and conj. *as; as if*. חֶרֶן and חֶרֶן *id.*

חֶרֶן m. Dec. II. a. *temple; palace*.

חֶרֶן, see חֶרֶן.

חֶרֶן *to walk*. Paël and Ithpaal, *id.*

חֶרֶן m. Dec. I. a. *toll* paid by passengers, verbal from חֶרֶן.

חֶרֶן and חֶרֶן adv. *hither*.

חֶרֶן and חֶרֶן m. pl. pers. pron. 3d pers. *they*.

חֶרֶן or חֶרֶן m. Dec. I. a. *chain* for the neck or arm. Syr. *idem*.

חֶרֶן adv. i. q. חֶרֶן *where?*

חֶרֶן conj. and adv. *if*; sign of a question (= חֶרֶן) *an, num; חֶרֶן . . . חֶרֶן whether . . . or*.

חֶרֶן *to turn*. Ithpe. refl.

חֶרֶן m. Dec. I. a. *thought, musing, cogitation*.

חֶרֶן, see חֶרֶן.

ו

וְ conj. *and; but; &c.* as in Hebrew. But *Vav conversive* does not appear in Chaldee.

ז

זָבָן *to buy; to gain*; Pa. זָבָן *to sell*; Ithpa. אֶזְבֵּן *to be sold; to be bought*.

זָבָן adj. Dec. I. a. *prudent, cautious*. Lit. *enlightened*, 2d part. Peal from זָבָן *to shine*.

זָבָן *to feed, to nourish*. Ithaph. pass.

זָבָן *to tremble, be afraid*.

זָבָן Aph. חֶזֶר *to be proud, to act proudly*.

זָבָן m. Dec. I. a. *splendor, brightness*. זָבָן Dan. 5:6, 9, lit. *his splendors*, i. e. the bright and cheerful appearance of his countenance.

זָבָן *to be clean, pure; to be just, innocent*.

זָבָן f. Dec. VII. c. and זָבָן Dec. VIII. c. *purity; justice; righteousness*.

זָבָן adj. Dec. VI. *pure, innocent*.

זָבָן f. Dec. VII. a. *sweat*.

זָבָן m. Dec. III. b. *time, period of time*.

וּפָּן Pa. to appoint, prepare. Ithpa. הִתְּוָּן to concert, agree together. Aph. הִתְּוָּן idem, Dan. 2:9, Kethib.
זָמֵר m. Dec. I. a. *music*.
זָמֵר m. Dec. I. a. *singer, musician*.
זָן m. Dec. II. a. *species, sort*.
זָרִיר adj. Dec. I. a. and adv. *little, a little*.
זָעַק to cry out.
זָקָה m. Dec. I. a. *a spark*.
זָקָה to elevate; to suspend, as a malefactor on a gallows or cross.
זָרִי m. Dec. III. a. *a girdle; a girded apron*.
זָרַע m. Dec. III. a. and
זָרַע f. Dec. VII. b. *seed; posterity; family; plur. families*.

ח

חֲבוּלָה f. Dec. VII. a. *injury, hurt*.
חֲבִיבִּים and חֲבִיבָה adj. Dec. I. *beloved*.
חָבַל Pa. to injure; to destroy, waste, overthrow. Ithpa. to be destroyed.
חָבֵל m. pr. n. *Abel*.
חָבֵל m. Dec. I. a. and
חָבַל m. Dec. III. a. *hurt, injury*.
חֲבֵר and חֲבֵרָה m. Dec. III. a. *a companion*.
חֲבֵר to associate, unite; to put together, compose. Ithpa. to associate themselves, join together.
חֲבֵרָה f. Dec. VII. a. fem. of חֲבֵר, *female companion*.
חֵד. in pause חֵד, fem. חֲדָה, num. adj. *one; first; before numerals, time, times; e. g. חֲדָה שֶׁעַל, seven times more than, lit. seven times above, Dan. 3:19*.
I. חֲדָה adv. *once*. חֲבֵרָה together. *very much, exceedingly*.
II. חֲדָה to rejoice, be joyful. Aph. to cause to rejoice, to please, gratify.
חֲדָה f. Dec. VII. a. *joy, gladness*.
חֲדָה m. plur. Dec. II. b. *breast*.
חֲדָה adj. Dec. III. a. (i. q. Heb. חֲדָשׁ) *new*.

חָנָה and חָנִי to tell, declare; to make manifest. Aph. idem.
חֹב m. Dec. I. a. and
חֹבָא f. Dec. VII. a. *guilt, crime; debt*.
חֹרֵר to speak in enigmas; to propose (a riddle).
חֹרֶךְ f. Dec. VII. a. and
חֹרֶךְ f. Dec. VII. b. *a riddle, an enigma*.
חֹרֶה f. pr. n. *Ere*.
חֹרֵה to sew. Aph. to repair; e. g. a wall. Ez. 4:12.
חֹרֶךְ m. Dec. III. d. *a staff, a rod*.
חֹרֶךְ and חֹרֶךְ m. irreg. Pl. חֹרֶךְ; *a serpent*.
חֹרֵל and חֹרֵל adj. Dec. I. a. *profane; common*.
חֹלָאָה m. emph. (found only in this form and with suff. חֹלָאָה); *sweetness*.
חֹרֶךְ adj. Dec. I. a. *white*.
חֹרֶךְ m. Dec. I. b. and
חֹרֶךְ m. Dec. II. a. *act of thinking; reckoning; account*.
חֹרֶךְ to see.
חֹרֶךְ m. Dec. III. c. *vision; aspect, appearance*.
חֹרֶךְ f. Dec. VII. c. and חֹרֶךְ Dec. VIII. c. (with suff. חֹרֶךְ Dan. 4:8.) *idem*.
חֹרֶךְ m. (pl. חֹרֶךְ, const. חֹרֶךְ, with suff. חֹרֶךְ, חֹרֶךְ, *a sin*.
חֹרֶךְ to err, to sin.
חֹרֶךְ f. Dec. IX. *a sin offering*.
חֹרֶךְ m. Dec. I. a. *violence; plunder, rapine*.
חֹרֶךְ to sew, Pa. *idem*.
חֹרֶךְ adj. Dec. IV. a. *living*.
חֹרֶךְ and חֹרֶךְ to live. Aph. part. מֵחַה preserving alive.
חֹרֶךְ f. Dec. VII. a. *beast, animal*.
חֹרֶךְ pl. m. Dec. I. a. (But חֹרֶךְ and חֹרֶךְ occur instead of the regular absolute form,) *life*.
חֹרֶךְ m. Dec. III. d. *strength; a host*.

חכם adj. Dec. I. a. *wise*; as a noun, *wise man. Magian.*

חכם and Paël חכם and חכים *to be wise*; *to understand.*

חכמא or חכמא (pron. hhukhma) f. Dec. VII. a. *wisdom.*

חלי and חלי adj. Dec. III. *sweet.*

חלם m. Dec. III. c. *a dream.*

חלם *to change*; *to be changed*; *to pass through*; *to pass*, spoken of time.

חלם, חלם. (in the Jerusalem dialect חלם and חלם) prep. *instead of.*

חלק m. Dec. I. a. *part, lot.*

חם m. *a father-in-law*, irreg. with suff. חמה, חמה.

חמא *to contemplate*; *to see.*

חמא and חמא f. Dec. VIII. a. *heat*; *anger.*

חמץ *to vex*; *to grieve.*

חמר m. Dec. III. a. *wine.*

חמץ m. pl. *wheat.*

חמץ f. Dec. VII. a. *dedication, consecration.*

חנן *to compassionate. show favor to.* Ithpa. *to pray, make supplication.*

חסיר adj. Dec. I. a. *defective.*

חסן and Aph. אחסן *to possess, to have in possession.*

חסן m. Dec. III. b. *power, might.*

חסה m. Dec. III. a. *clay*; *potter's work.*

חסר *to be deficient or lacking.* Pa. *to diminish*; *to depress.*

הצר m. Dec. III. a. *harvest.*

הצר and Aph. מהצר *urgent, hasty.*

חבל m. Dec. III. a. *a field.*

חרב *to devastate.* Hoph. pass.

חרב f. Dec. III. a. *a sword.*

חרמין m. pl. Dec. IV. c. *diviners, Magians, from the Persian*

خَرَمَنَد, *a wise man*; or from

Heb. חרט, *persons skilled in hieroglyphics.*

חרך *to singe, burn.* Ithpa. Pass.

חרין m. Dec. III. a. *loin, thigh.*

חרך *to burn*; *to be hot.*

חשיך m. Dec. I. a. *darkness.*

חשיך and חשיך adj. Dec. I. a. *poor, indigent.*

חשך *to think necessary*, with ל and Inf.; *to be necessary.*

I. חשל *to be thin*; *to make thin or small*; *to crush.* Pa. *idem.*

II. חשל *to think*; *to reckon to the account of any one, to impute.* Pa. *to regard.* Ithpa. pass.

חחס *to seal.*

ט

טא *to be glad, joyful.*

טב adj. Dec. I. a. fem. טבא Dec. VII. a. *good*; *beautiful.*

טבח m. Dec. I. a. *executioner, armed attendant.*

טוב m. Dec. I. a. *goodness, excellence*; *happiness.*

טור m. Dec. I. a. *a mountain*; *a rock.* Heb. צור.

טין adj. *fasting.* Ar. طري *to fast.*

טיל Pa. *to go out*; *to walk abroad.* Palpel טלטל *to cast out*; *to remove.*

טין m. Dec. I. a. *clay.*

טל m. Dec. IV. a. *dew.*

טלר m. irreg. emph. טלרא plur. טלרא, טלרין, טלרין; with suff. טלרין Gen. 22: 3, Pseudo-Jon.; *a boy, a servant.*

טלל *to hide.* Aph. *to recline for rest under the shade.*

טלק *to throw away.*

טמר and Pa. טמר *to hide.* Ithpe. אטמר and אטמר, and Ithpa. אטמר *to hide one's self.*

טצה *to err, to wander.* Aph. *to cause to err, to seduce.*

טעם *to taste*; *to eat.* Pa. *to give to eat, to feed.*

טעם and טעם m. Dec. III. a. *taste*, particularly *pleasant taste*; *wisdom*, Dan. 2: 14; *command, edict*;

cause for trial, Ez. 5 : 5 ; *reckoning, account*, Dan. 6 : 3 ; *regard, respect* ; טוֹב כְּעֵסָם זֶל, *to regard*, Dan. 3 : 12. בָּעֵל כְּעֵסָם, *chancellor*, lit. *master of decrees*.

I. כָּפֶר m. Dec. III. b. *nail*, of a human finger or toe ; *claw*.

II. כָּפֶר m. Dec. III. emph. טוֹפֶרֶת, *the blatta*, a shell-fish of a purple color.

כָּדָר *to expel, drive out*.

כַּהֵן m. Dec. III. a. *a leaf*.

כַּרְפָּלָיָה m. plur. emph. proper name of a nation settled in Samaria, origin unknown, Ez. 4 : 9. LXX. Ταρφαλαῖοι.

י

יָבֵל Aph. הֵיבֵל *to bring*.

יָבֵשׁ f. Dec. III. c. *the dry land*.

יָד f. *a hand*, irreg. Emph. יָדָא and with א prosthetic אֶיִדָא, with suff.

יָדָה, יָדָה (אֶיִדָוִי) Prov. 21 : 1.)

יָדָהּ (dual יָדָהּ) plur. יָדָהּ.

יָדָה Aph. Part. מְהִירָא and מִירָא *praying, praising*.

יָדָה *to know ; to understand*. Aph. יָדָה *to show, declare, make known*.

יָדָה *to give ; hence to set, place*. Ithpe. pass. ; *to be given up*.

יָדָה m. Dec. I. a. *the Jewish people, the Jews*.

יָדָה m. proper name, *Judah*.

יָדָה m. Dec. VI. a *Jew*. Pl. emph. יָדָה.

יָדָה m. Dec. I. a. *a day*. Pl. const. fem. יוֹמָה and masc. יוֹמִי.

יָדָה m. Dec. II. a. *a sucking child, suckling*.

יָדָה m. proper name, *Joseph*.

יָדָה Dec. I. or יָדָהּ adj. Dec. VI. *only, alone*.

יָדָה Fut. יָדָה *to be good ; to seem good*, עַל, *to any one, to be pleasing*.

יָדָה an abbreviation. See Chrestomathy, p. 92.

יָדָה and יָדָה. Fut. יָדָה (and like the Heb. יָדָה Jud. 14 : 13.) *to be able ; to prevail*.

יָדָה *to bear, bring forth ; sometimes to beget*.

יָדָה m. Dec. IV. a. *a sea, the sea*.

יָדָה *to add*. Hoph. Heb. form, חוֹסֶפֶת *to be added*.

יָדָה *to advise, counsel*. Part. *a counsellor*. Ithpa. *to consult together*.

יָדָה m. proper name, *Jacob*.

יָדָה m. Dec. III. a. proper name, *Japheth*.

יָדָה Shaphel שְׂיִצִּיר and שְׂיִצִּיר *to finish*.

יָדָה *to be certain, true*. Pa. *to tell the truth*.

יָדָה adj. Dec. I. a. *true, certain ; confirmed, valid*. כֵּן יָדָה *certainly, of a truth*.

יָדָה *to burn* (neut.). *be consumed*. Aph. *to burn* (act.). *consume*.

יָדָה f. Dec. VII. a. *burning*.

יָדָה adj. Dec. I. a. *hard, difficult ; honored, honorable, noble*.

יָדָה *to be or be esteemed honorable or valuable ; i. q. Pa. to honor*. Aph. *idem*.

יָדָה m. Dec. I. b. *honor ; splendor ; glory*. Sometimes it has א prosthetic.

יָדָה and יְרוּשָׁלַם *Jerusalem*.

יָדָה m. Dec. III. a. *month*.

יָדָה f. Dec. III. a. pl. יָדָה, *thigh*.

יָדָה m. proper name. *Israel ; the people of Israel*.

יָדָה in Peal not used. Aph. *to stretch forth, reach out*.

יָדָה, Heb. אָח, sign of the Objective or Accusative case.

יָדָה or יָדָה *to sit ; to reside, stay*. Aph. הִיָּדָה *to place, cause to dwell*.

יָדָה adj. Dec. I. a. *abundant, great, eminent ; adv. יָדָה and יָדָה very, exceedingly*.

יָהֵר *to remain, be left.* Pa. יָהֵר *to make to abound, to cause abundance.*

כ

כְּ prep. and conj.; *like; as, as though.*

כָּאב and כָּבֵד m. Dec. I. a. *grief, sorrow.*

כָּזֶב adj. Dec. III. b. (i. q. Heb. כָּזֶב) *false.*

כִּדּוֹ and כִּדּוֹ adv. (= Heb. כִּנָּא) *now.* וּכְדָרָן *now therefore.*

כִּדְרִין adv. *so, thus.* וּכְדָרִין *id.* וּכְדָרִין *now therefore.*

כִּהְיֶה adv. *now.* עַד כִּהְיֶה *hitherto.*

כִּהְיֶה *to be able.* Const. with לְ and Inf.

כִּי f. Dec. IV. a. *window.*

כִּיבִּיךְ (only in. pl.) m. Dec. I. a. *'thorns.*

כּוֹכֵב (sometimes written כּוֹכֵב,) m. Dec. II. a. *a star.*

כִּנָּן Pa. *to confirm, establish; to make vigorous efforts.* Ithpa. pass.; also, as Pa. *to endeavor earnestly.*

כּוֹר m. Dec. I. a. *cor, a measure for things liquid or dry, equal to the homer or to ten ephahs, supposed to contain about eight bushels.*

כִּסְיוֹה, see כִּסְיוֹה.

כֶּסֶד m. Dec. II. a. *a talent.*

כֶּתִיב Kethib Ez. 7 : 22. *idem.*

כֹּל, כּוֹלֵי, כָּלָא, כָּל, = Heb. כָּל, *all, the whole, every.*

I. כָּלָל Shaph. שִׁבְעָלָל *to complete, finish.* Ishtaph. אֲשַׁבְּעָלָל pass.

II. כָּלָל and Aph. אֲכָלָל *to crown; met. to adorn.*

כִּמָּא and כִּמָּי conj. and adv. *how! quam! as; כִּמָּא like.*

כִּנָּן adv. *rightly; thus.* כִּנָּן *then; therefore; thus.*

כִּנָּן m. pl. with fem. form, Dec. VII. a. *colleagues.* LXX. σύνδουλοι.

כִּנּוּר and כִּנּוּר m. Dec. I. a. *harp.* Gr. κυνύρα, Lat. cinyra.

כְּנָעָא adv. i. q. כִּנּוּר *thus.*

כְּנָעַן m. proper name, *Canaan.*

כְּנִישׁ *to collect, act.* Ithpe. *to assemble, to meet.*

כְּשָׁדִי m. Dec. VI. i. q. כְּשָׁדִי *a Chaldean.*

כְּסָא and כְּסִי *to lie hid, to be concealed.* Pa. *to hide, conceal;* i. q. Peal.

כְּסוּהָ m. Dec. I. a. *a feeling of shame; ignominy.*

כְּסֶה m. Dec. III. a. *silver.*

כְּעַן adv. *now.* עַד כְּעַן *until now.*

כַּף c. g. Dec. IV. a. *a hollow; the palm of the hand; the sole of the foot.*

כָּפֵן *to hunger.* Aph. *to cause or suffer another to be hungry.*

כָּפַר Pa. *to wash; to purify ceremonially; to atone, make expiation.*

כָּפַח *to bind.* Pa. *idem.*

כָּרָא *to be grieved.* Ithpe. and Ithpa. *idem.*

כְּרִבְלָא f. Dec. VIII. a. *mantle, cloak.*

כְּרוּב m. Dec. I. a. *a cherub.*

כְּרוּז m. Dec. I. a. *herald.*

כְּרוּ *to proclaim, make proclamation.* Aph. *idem.*

כְּרֶם m. Dec. III. a. *a vineyard.*

כְּרֶסֶא m. Dec. V. a. *a throne.* Pl. כְּרֶסֶאן.

כְּשָׁדִי m. Dec. VI. pl. כְּשָׁדִיָּא, *a Chaldean; as astrology flourished principally in Chaldea, an astrologer.*

כְּשֵׁר *to be right; to be fit; to be agreeable, to please.*

כְּשֵׁר adj. Dec. I. a. and II. a. *right; just, upright; fit; legitimate.*

כָּרַב *to write.*

כְּרֶב m. Dec. I. a. *writing; prescription, limitation.* Ez. 7 : 22.

כְּרֶבֶל and כְּרֶבֶל m. Dec. III. e. *a wall.*

ל

לְ prep. as in Hebrew, *to; for; of;* לְ . . . בין *between—and.*

לֹא *adv. not; nothing.* Dan. 4: 32.
הֵלֵא and הֵלֵא *noun? also, ecce!*
lo! Gram. § 68. 3.

לֵא and לֵא, *see* לֵא and לֵא.

לב or לבב *m. the heart, irreg. Emph.*
לבב: with suff. לבבך, לבבך;
etc.; plur. emph. לבבכם; with suff.
לבבתי.

לבוש *m. Dec. I. a. clothing; a gar-*
ment.

לבלב *f. plur. plants; flowers.*

לבש *to clothe one's self.* Aph. *to*
clothe.

לכן *conj. therefore.* with prosthetic א,
לכן; comp. of לֵא and הֵן, *except*
(comp. Lat. *nisi*;) *but, sed.*

לע *to curse.*

לֵרִי *m. Dec. VI. a Lerite. Plur. לֵרִי.*

לֵרִי *m. a sea-monster. lernathan.*

לֵרִי *prep. to; toward; with.*

לֵרִי and לֵרִי *m. irreg. emph. לֵרִי;*
plur. לֵרִי; night.

לֵרִי a contraction for לֵרִי אֵרִי, *there*
is not; there are not.

לֵרִי *adv. and prep. alone; only;*
also. It is strictly a noun, *loneli-*
ness; hence with בְּ, בְּלֵרִי, *in*
his loneliness, i. e. he alone.

לֵרִי *m. Dec. III. a. bread.*

לֵרִי *m. a feast.* Dan. 5: 1.

לֵרִי *f. Dec. VII. a. a concubine.*

לֵרִי and לֵרִי (as a noun, *nothing.*)
adv. not; lest. לֵרִי *that not;*
lest.

לֵרִי or לֵרִי *to labor, toil; to be fa-*
tigued with labor.

לֵרִי or לֵרִי *f. Dec. VII. c. labor; fa-*
tigue.

לֵרִי *adv. forever.*

לֵרִי *m. Dec. I. b. tongue.*

euphonic in the first letter of the
next word,) interrog. pron. *what?*
It is sometimes used adverbially,
how? also in exclamations *how!*
quàm! לֵרִי *as; how!* לֵרִי and
לֵרִי *whither? why?* לֵרִי *that*
which.

לֵרִי *fem. num. a hundred. Dual*
לֵרִי.

לֵרִי *m. dual. scales, balance.*

לֵרִי, more common orthography,
לֵרִי, q. v.

לֵרִי and לֵרִי *m. Dec. I. a. a vessel; an*
instrument; a garment, (=Heb.
לֵרִי.)

לֵרִי *adj. Dec. I. b. shameful;*
ashamed.

לֵרִי *m. Dec. I. a. a fountain.*

לֵרִי *f. Dec. VII. a. roll, book.*

לֵרִי Pa. *to throw down, destroy.*

לֵרִי *m. Dec. II. a. an altar.*

לֵרִי *f. Dec. VII. a. tax, tribute.* By
a resolution of Daghesh forte into
Nun, it is sometimes written לֵרִי,
Ez. 4: 13.

לֵרִי *m. Dec. I. a. residence.*

לֵרִי *m. pr. n. Dec. VI. Media; a*
Mede.

לֵרִי *f. Dec. VII. a. province; land,*
country.

לֵרִי or לֵרִי *m. Dec. II. a. the east,*
(lit. *the rising*, viz. of the sun.)

לֵרִי (found only in this form) indef.
pron. *any thing.*

לֵרִי *m. Dec. I. a. dwelling, residence,*
i. q. לֵרִי.

לֵרִי *see* לֵרִי.

לֵרִי *f. pr. n. Moriah, a hill in Jeru-*
salem.

לֵרִי *m. Dec. I. a. death; a deadly*
pestilence.

לֵרִי or לֵרִי *to die.*

לֵרִי, *emph. לֵרִי food; sustenance.*

לֵרִי and לֵרִי *to strike; to wound.*

Pa. לֵרִי *idem; also to restrain.*
Ithpe. *to be fastened or nailed,*
Ez. 6: 11.

מב

מֵ and before gutturals מֵ, prefix, i. q.
the sep. prep. מֵן.

מֵ, מֵ or מֵה (with Daghesh forte

מִחְלָקָא f. Dec. VIII. a. *course* or *class* of the priests or Levites.

מָכָא and מָכָה *to come, arrive; to reach*; with על, *to come upon, befall; happen to* a person.

מִטְּוֹל prep. *on account of*; מִטְּוֹל *because, since*.

מִיִּבְל m. Dec. II. a. *food*.

מִיִּמְרָא or מִיִּמְרָא m. Dec. II. a. *word, speech; command*. With suff. it sometimes signifies *self*, like the Heb. נָפֶשׁ. So also מִיִּמְרָא דִּרְרָא the *Lord, Jehorah*.

מִיִּנְ pl. m. irreg., emph. מִיִּנְ, const. מִיִּנְ and sometimes מִיִּמְרָא, *water, waters*.

מִיִּשְׂרָא m. Dec. II. a verbal from יָשַׁר, *a plain, a valley*. ? שִׁיִּשְׂרָא

מִיִּשְׂרָא *to depress, humble; to crush*. Pa. *idem*.

מִיִּלָּא *to fill*. Ithpe. pass.

מִיִּלָּאָה m. Dec. I. b. *an angel*.

מִלָּה f. Dec. VII. a. Pl. מִלָּין, *word, speech; thing*.

מִלָּח m. Dec. III. b. *salt*.

מִלָּח denom. from the Targums, *in the Targums, to salt, to season with salt*, in bibl. Chaldee only Ez. 4: 14, prob. *to eat salt, to derive support*. According to the Hebrew commentators *to devastate, destroy*, derived from the fact that salt land is generally waste, barren; or from the custom of sowing the site of a devastated city with salt.

מִלְכָּה or מִלְכָּה m. Dec. III. a. *a king*.

מִלְכָּה m. Dec. III. b. *advice, counsel*.

מִלְכָּה f. Dec. VII. a. *a queen*.

מִלְכָּה f. Dec. VII. c. *a kingdom; dominion, reign*.

מִלְכָּה Pa. *to speak*.

מִן interrog. pron. *who? what?*

מִן *whoever*.

מִן prep. *from; of; out of; some of*, (comp. the French *du*); *because of; rather than, in preference to*;

after an adjective, *than*.—מן frequently takes after it the characteristic prefix of the Gen. or Dat. case, which is then pleonastic; as מִן־מִיִּחָה, Gen. 49: 10, i. q. מִיִּחָה; מִן־לְקַחְמִי, Gen. 3: 24, Jer. Targ. i. q. מִן־לְקַחְמִי *because, since*. — מִן־יִצְיָב *truly*. — מִן־קִשְׁטָא *idem*. With suffixes מִן takes Dagghesh forte; as מִן־יִצְיָב.

מִנְּא *to number, reckon*. Pa. מִנְּא, מִנְּא *and מִנְּא to constitute, appoint*.

מִנְּהָה i. q. מִנְּהָה, q. v.

מִנְּהָה m. Dec. II. a. verbal from מִנְּהָה, (i. q. Heb. מִנְּהָה, the Dagghesh forte being resolved into Nun. מִנְּהָה also occurs in the Targums, e. g. Jer. 3: 15,) *knowledge, intelligence; the understanding, the mind*.

מִנְּהָה i. q. מִנְּהָה.

מִנְּהָה m. Dec. I. b. *rest; quietness, silence*.

מִנְּחָה f. Dec. VII. a. *gift, offering; tribute*.

מִנְּחָה m. Dec. I. b. *number*.

מִנְּחָה f. Dec. VIII. c. *poverty, want*.

מִנְּחָה c. g. irreg. (with suff. מִנְּחָה, pl. מִנְּחָה or מִנְּחָה,) *the belly, venter*. Pl. *idem*.

מִנְּעַל m. Dec. I. b. (verbal from מִנְּעַל *to enter*,) *setting of the sun*. Pl. *idem*.

מִנְּפָרֵשׁ m. Dec. II. a. *distinction; division*.

מִנְּצָב m. Dec. II. a. *a planting*.

מִנְּצָבָא f. Dec. VII. a. *a command, injunction*.

מִנְּצָבָא f. Dec. VII. c. *middle, midst*.

מִנְּצָבָא pr. n. *Egypt*.

מִנְּצָבָא m. Dec. II. a. *sanctuary, holy place*.

מִרְ m. Dec. I. a. and

מִרְא m. Dec. II. b. *lord*. Syr. and Arab. *idem*.

מִרְבָּר *to rebel, to be rebellious*.

מִרְבָּר adj. Dec. I. a. *rebellious*.

מִרְבָּרָא f. Dec. VII. c. *correction; instruction*.

מָרוֹם m. Dec. I. a *height, elevation*.

מָרַט *to pluck off*.

מָשַׁח m. Dec. III. b. *oil*.

מָשִׁיחַ m. Dec. I. a. (strictly 2d Part. from מָשַׁח *to anoint*;) *anointed; Messiah*.

מָשַׁךְ m. Dec. III. a. and b. *skin*.

מָשַׁבַּב m. Dec. II. a. *a bed*.

מָשְׁכָן m. Dec. II. a. *a dwelling; a tent*.

מָשָׁא m. Dec. V. a. (strictly Inf. from שָׁא *a resting*.)

מָשְׁרוּקָה f. Dec. VII. b. *a flute, musical reed*.

מָשְׁחָה in the biblical Chaldee, i. q.

מָשְׁתִּיר m. Dec. II. a. *a feast; a banquet*.

מָשְׁתָּה f. Dec. V. a. *desire; appetite*.

מָשַׁל *to compare; to use similitudes*. Heb. מָשַׁל.

מָתַל m. Dec. III. a. *a parable, similitude; a sententious remark, a proverb*.

מָתָן m. Dec. I. b. and מָתָן Dec. II. a. *a gift; a reward*. מָתָן אָנָּר *a gift of a reward*, i. e. the giving of a reward.

מָתָנָה f. Dec. VIII. a. (fem. of the preceding,) *a present, gift*.

נ

נָבֵא Ithpa. אָנָּבְנִי *to prophesy; to utter* (a prophecy).

נְבוּאָה f. Dec. VII. a. *prophecy; prediction*.

נְבוּבָה f. Dec. VII. a. *a present, gift*; coll. *gifts*; plur. נְבוּבֹתָי.

נְבִיאָה and נְבִיאָה m. irreg. emph. נְבִיאָה; plur. נְבִיאִים; emph. נְבִיאָה and נְבִיאָה; with suff. נְבִיאָה; *a prophet*.

נְבִיאָה f. Dec. VIII. a. *candlestick*.

נָבַד *to flow*.

נָבַד prep. *over against; toward*.

נָגְדִין (found only in the plur. abs.) *streams, rivers*.

נֹגַהּ m. Dec. III. d. *brightness, light, of the morning*.

נָגִיד, נָגִיר and נָגִיד m. Dec. I. a. *leader, chief, prince*.

נָדַב Ithpa. אָנָּדְבִי *to be willing; to do willingly; to give voluntarily*. Inf. הִתְנַדְּבִית as a noun. *that which is given voluntarily, a free-will-offering*.

נָדָבָה m. Dec. I. b. *row of stones; structure; wall*.

נָדַד *to flee*.

נָדָן m. Dec. I. a. and with ה paragogic, נָדָה, *sheath*; met. *body*, q. d. *sheath of the soul*.

נָהֹר m. Dec. I. a. *light*.

נְהַרְרוּ f. Dec. VII. c. *illumination, wisdom*.

נָהַם *to roar; to bellow; to groan*.

נָהַר *to shine brightly*. Pa. נָהַר *to enlighten*. Ithpa. pass.

נָהַר m. Dec. III. a. *a stream*.

נָהַד *to flee*.

נָחַח *to rest*; Aphel אָנָּחַח *to cause to rest, to give rest*.

נָחַלָה f. Dec. VII. c. and

נָחַלָה f. Dec. VII. b. *a dunghill*.

נָחַל m. Dec. I. a. *a fish*.

נָחַר m. Dec. I. a. *a fire*.

נָזַק *to suffer injury*. Aph. אָנָּזַק or תָּנַזַּק *to injure*.

נָחַשׁ m. Dec. I. a. *brass*.

נָחַח *to descend, go down*. Aph. אָנָּחַח, Fut. נָחַח, Imp. אָנָּחַח, *to bring down, carry down; to deposit*. Hoph. הִתְנַחַח *to be brought down, deposed*.

נָחַר m. Dec. I. a. *an observer, one who keeps* (e. g. a law.)

נָסַל *to lift up, elevate*.

נָסַר *to keep, preserve; to observe, regard*.

נִיחָוֶה m. Dec. I. a. *a sweet odor, hence an acceptable sacrifice*.

נִכְסִים, נִכְסִים m. Dec. III. b. *wealth*.

power, strength, of body or mind.
Pl. riches.

נָחַב to bite.

נָחַר m. Dec. III. b. a leopard.

נָסַב to take; to receive.

נָסַח to take away, remove; to pull asunder. Ithpe. pass.

נָסַךְ and Pa. to pour out; to offer.

נָסַךְ m. Dec. III. b. libation, drink-offering.

נָסַע to ascend. Aph. הָסִיעַ to take up, cause to ascend. Hoph. הָסַע pass. of Aph.

נָפַל Fut. יִפֹּל to fall; to fall down; to be thrown down; to fall out, happen.

נָפַק to go out, to depart; to come forth.

נִפְקָא f. Dec. VII. a. expense, cost.

נָפַשׁ or נָפֵשׁ c. g. Dec. III. a. and

נִפְשָׁא f. Dec. VII. a. life; soul; self; a living being.

נָצַב m. Dec. III. b. a planting; a plant.

נִצְבָּא f. Dec. VII. a. strength, solidity, firmness.

נָצַח to quarrel, contend. Pa. id.

נָצַח to conquer, surpass, prevail over, be superior to. Ithpe. Pa. and Ithpa. idem.

נָצַל to liberate, deliver. Aph. idem.

נָקֵא and

נָקֵי adj. Dec. IV. b. pure.

נָקַשׁ to smite, strike.

נָשָׂא to take; to take away. Ithpa. to rise up against, with עַל.

נָשַׁח to forget; Ithpe. to forget; to be forgotten.

נָשִׁיר irreg. Pl. of אָחַא.

נִשְׁמָא f. Dec. VII. a. breath, life.

נִשָּׂר m. Dec. III. b. an eagle.

נִשְׁתָּקֵן m. Dec. I. a. letter, public letter. Persian.

נָתַן to give. Gram. § 18. note 2.

נָחַר to fall off, as leaves or fruit. Aph. to shake or strip off.

ס

סָבְכָא f. Gr. σαμβύκη, sambuca, a three-cornered stringed instrument, similar to the harp.

סָבַל to erect. Poal, to be erected.

סָבַר to bear, sustain; to expect, Dan. 7:25; to consider; to suppose; with בָּ, to hope in.

סָגָא to be numerous; to be increased. Aph. to cause to increase; to multiply.

סָגַר to fall prostrate, to worship, construed with לָ.

סָגְוָה m. Dec. I. a. affliction.

סָגִירָא adj. Dec. I. a. much; many.

סָגֵן m. Dec. III. b. deputy, governor.

סָגַר to shut up.

סִוְמָפְנִיָּה f. i. q. Greek συμφωνία, a bag-pipe.

סֹוָה m. Dec. I. a. an end.

סֹוָה to come to an end, to be fulfilled, spoken of a prediction. Aph. to put an end to any thing.

סִיר to recede; to go aside.

סִירְהֵן m. Dec. I. b. perverseness; a crime.

סִרְהָה to drive out, expel.

סִטְרָא m. Dec. III. b. side; extremity.

סִירְהָה m. Dec. II. b. the moon.

סִרְהָה and סִירָה m. Dec. I. a. i. q. סֹוָה, end, extremity.

סָבַל to understand. Ithpa. אֶסְבֵּלְהֵן to look at; to reflect; to consider; const. with בָּ, לִיָּה, etc.

סָבֵן to try, prove. Ithpa. and Aph. idem.

סָבֵל adj. Dec. II. a. foolish, unwise.

סִכְלָהֵן or סִכְלָהֵן adj. Dec. I. b. intelligent; prudent.

סָלַק to ascend, go up. Pa. to cause to ascend; to take away; to destroy.

סָלִיָּה adj. Dec. I. a. perverse.

סַמְאֵל m. pr. n. Sammaël, an evil angel, sometimes called the angel

of death, and sometimes, prince of the air.

קָמַח to sustain. Ithpe. passive.

קָנָא to hate.

קִנְיָה f. Dec. VII. a. hatred.

קָנָה construed with לְ, to aid, assist.

Pa. idem.

קָנָה m. Dec. III. a. and

קִנְיָה or קִנְיָה f. Dec. VIII. a. support; aid; strength.

קָנָה (=Heb. בָּקַר) to visit; to inspect.

קָנָה and קָנָה m. Dec. II. a scribe; a learned man. The emph. form is sometimes written קִנְיָה.

קָנָה m. Dec. III. b. a book.

קִנְיָה m. Dec. I. a. Plur. wide oriental breeches.

קִנְיָה f. Dec. VII. c. vanity; vacuity.

קָנָה m. Dec. II. b. prefect, president.

קָנָה Pa. קָנָה to hide, to conceal; to destroy. Compare the Greek ἀφαίλω, which has both these senses.

ע

עָא and עָא m. Dec. I. a. collective noun, (i. q. Heb. צֶאֱן) sheep, flocks.

עָא to make; to do, perform; to exercise (authority, etc.); to till (the ground); Ithpe. to be made; to take place, happen. Ithpa. idem.

עָא m. Dec. III. a. a servant.

עָא f. Dec. VII. a. work, labor; business.

עָא to go over; to transgress. Aph. to send over, transmit; to transgress.

עָא Dec. III. b. that which is beyond. עָא the other side of the Euphrates.

עָא prep. and conj. to; until. With suffixes it takes a plural form. עָא while . . . not, before, antequam.

עָא or עָא to pass away; with בְּ to go to, come upon; to pass away, be

abolished, destroyed. Aph. to take away; to depose.

עָא m. Dec. I. a. conception.

עָא m. pr. n. Eden, (pleasure).

עָא c. g. Dec. I. b. time; a year.

עָא m. Dec. I. b. labor, work.

עָא adverb, yet, further, moreover.

Sometimes it is a mere expletive.

עָא and עָא f. pl. עָא, iniquity, perverseness, sin.

עָא m. Dec. I. a. a boy; a young man.

עָא to be straitened, to be in difficulty.

Aph. עָא to molest, be hostile; to constrain.

עָא only Dan. 2:35, chaff. In Syr. and Ar. idem.

עָא m. Dec. II. a. firmness, strength.

עָא f. Dec. VII. a. ring, seal-ring.

עָא m. pr. n. Ezra.

עָא f. Dec. VII. a. counsel, wisdom, i. q. Heb. בָּצָה.

עָא and עָא adv. and prep. above. עָא idem.

עָא c. g. Dec. III. d. an eye; a fountain. In the latter sense the plural is עָא.

עָא Pa. denom. to look at; to examine with care, comp. Eug. to eye.

עָא m. Dec. I. a. watcher, a name of angels, or of an order of angels, Dan. 4:10, 14, 20.

עָא prep. upon; above; concerning; besides; before; against; sometimes for עָא, to, toward, etc.— עָא because.

עָא adv. over, above, followed by עָא.

עָא f. Dec. VIII. a. burnt-offering. Plur. עָא.

עָא f. Dec. VII. a. occasion; pretext. עָא and עָא, forms of עָא.

עָא adj. Dec. VI. upper; highest; emph. עָא the Most High.

עָא m. Dec. I. a. the Most High. Plur. excel. עָא idem.

עָא f. Dec. VII. b. an upper chamber, a lodging chamber.

עָלַל to go in, enter; (of the sun) to set. Aph. הָעַל and הָנַעַל to bring in. Hoph. הָעַל pass.
עָלַם m. Dec. II. a. and
עָלַם m. Dec. III. a. an age; eternity; the world. עָלַמָּא or עָלַמָּא for ever.
עֵלָמִי m. Dec. VI. Pl. עֵלְמִיָּא, an Elamite.
עֵלֶז m. Dec. III. b. i. q. Heb. עֵלֶז, a rib.
עַם c. g. a people, irreg. sing. like Dec. IV. a. plur. עַמְּיָן, emph. עַמְּיָנָא.
עִם prep. with; in. Before suff. the ם takes Daglish forte; as עִמִּי.
עִמִּיק and עִמִּיק adj. Dec. I. a. deep, unsearchable.
עִמָּל m. Dec. I. a. and עִמָּל Dec. III. a. labor, toil.
עִמָּר m. Dec. III. a. i. q. Heb. עִמָּר, wool.
עֲנָה to answer; to speak in conversation, to begin to speak.
עָנָן m. Dec. I. a. a cloud.
עֲנָה m. Dec. III. a. a bough, branch.
עֲנִישׁ m. Dec. I. a. mulct, fine.
עֲנִיָּא m. Dec. III. b. time.
עֲנִיָּא see עֲנִיָּא.
עֲסָק m. Dec. II. a. or עֲסָק Dec. III. b. affair; business.
עֲפָרִי m. Dec. III. with suff. עֲפָרִיָּא, branches, foliage.
עֲפָרִי m. Dec. III. a. dust.
עֲפָרִי part. adj. Dec. I. a. troubled, sad.
עֲפָרִי m. Dec. III. a. and b. the heel, Heb. עֲפָרִי; an end; a reward, Heb. עֲפָרִי.
עֲפָרִי to be crooked; to be perverse. Pa. to make crooked; to pervert.
עֲפָרִי to root out, pluck up. Ithpe. pass.
עֲפָרִי m. Dec. I. b. stock, root.
עֲרִי m. Dec. I. a. enemy.
עֲרִי and Pa. עֲרִי to mix. Ithpa. pass.
עֲרִי m. Dec. I. b. wild ass, onager.
עֲרִי f. Dec. VII. a. nakedness; hence dishonor.

עֲרִיטָא, Ithpa. עֲרִיטָא to be stripped, rendered naked.
עֲרִיטָא adj. Dec. VI. naked. The forms עֲרִיטָא, עֲרִיטָא, and עֲרִיטָא are less frequent.
עֲרִיטָא or עֲרִיטָא adj. Dec. I. cunning.
עֲרִיטָא and עֲרִיטָא Dec. I. a. and עֲרִיטָא Dec. VI. adj. uncircumcised.
עֲרִיטָא or עֲרִיטָא m. Dec. III. b. an herb; coll. herbs.
עֲרִיטָא f. עֲרִיטָא m. num. adj. ten. Plur. עֲרִיטָא twenty.
עֲרִיטָא and עֲרִיטָא to think, purpose.
עֲרִיטָא m. Dec. IV. b. i. q. עֲרִיטָא, time.
עֲרִיטָא adj. Dec. I. a. prepared, ready; about to, futurus. Prefixed to the Inf. it forms a kind of Future tense.
עֲרִיטָא adj. Dec. I. a. ancient, old.
עֲרִיטָא to be rich. Pa. to enrich.

פ

פָּגָרִי m. Dec. III. b. a corpse.
פָּגָרִי m. Dec. I. b. verbal from פָּגָרִי, service.
פִּי m. Dec. IV. c. the mouth.
פִּיטָא m. Dec. I. b. a command, precept.
פִּיטָא m. irreg. const. פִּיטָא, pl. פִּיטָא, governor of a province.
פִּיטָא m. Dec. III. a. (פִּיטָא Dan. 2:41.) a potter.
פִּיטָא m. Dec. III. a. an under-garment, perhaps breeches. Kethib Dan. 3:21. פִּיטָא, idem.
פִּיטָא (פִּיטָא Gen. 3:24, Jer. T.) c. g. fruit. irreg. Plur. פִּיטָא, with suff. פִּיטָא Prov. 8:19.
פִּלְגָא to divide.
פִּלְגָא m. Dec. III. a. half.
פִּלְגָא f. Dec. VII. a. division or class of the priests.
פִּלְגָא m. Dec. I. b. linen; a piece of linen.
פִּלְחָא to serve; to worship; to cultivate (the ground); to observe or

keep (a law.) Compare in Latin *colo*, which has all these significations.

פָּלֶהָן m. Dec. I. b. *service, worship* of God.

פִּלְשְׁתִּי m. Dec. VI. a *Philistine*.

פִּנִּיךְ and Pa. פָּנַךְ *to afford delight*. Ithpa. *to enjoy; to feast upon*.

פֶּסֶם m. Dec. IV. a. and b. *a part; in relation to the hand, the palm*.

פֶּסְנִיָּה and פֶּסְנֵיָה m. Dec. I. a. ψαλτήρ, *the psaltery*, a stringed instrument. Hengstenberg considers it a kettle-shaped instrument; see his *Authenticity of Daniel*, article *Greek words*.

פָּצַע and Pa. פָּצֵי *to deliver; to make free*.

פָּקַד Pa. *to command*.

פְּקוּדֵי m. Dec. I. a. *statute, commandment*.

פְּרוּחַ m. Dec. II. (Gr. § 32, note 3.) *iron*. פָּרַח *to flourish; to blossom*.

פָּרַס *to divide*.

פָּרַס pr. n. *Persia; the Persians*.

פָּרְסִי m. Dec. VI. emph. פֶּרְסִיָּה Ke-thib. Dan. 6: 29, *a Persian*.

פָּרַע *to render* (good or evil to any one); *to reward*. Ithpc. *idem*; *to take vengeance*.

פָּרַק *to redeem, liberate*; hence Dan. 4: 24, *to expiate*, or perhaps rather *to dismiss*.

פָּרַח *to divide; to distinguish*. Pa. Part. pass. קָפַרַשׁ Ez. 4: 18, *distinctly*.

פָּרָשִׁיךְ m. Dec. III. a. *copy*.

פָּרַשׁ *to extend, reach out*.

פָּשַׁר *to interpret, explain*. Pa. *idem*.

פִּשְׁרֵי m. Dec. III. b. *interpretation, explanation*.

פִּחְגֵּי m. Dec. I. b. *delicacies, rich food*.

פִּתְּיָם m. Dec. I. a. *word; edict; letter; thing, matter*, like the Heb. דָּבָר.

פָּתַח *to enlarge, extend*.

פָּתַח *to open*. Ithpeel and Ithpaal, pass.

פָּתִי m. Dec. I. a. *breadth, width*.

צ

צָבָא *to be willing; to acquiesce*.

צָבָאוּ (Hebrew) *armies*, retained in Chaldee after צָבָא and צָבָא.

צָבִי f. Dec. VIII. c. *desire; affair*.

צָבַע *to wet, moisten*. Ithpa. צָבַע־נִי pass.

צָר m. Dec. IV. b. *side*. מִצָּר *on the part of*.—לְצָר *against*.

צָרָא only Dan. 3: 14. הֲצָרָא *is it your purpose? or was it your design?*

צָדִיק adj. or sub. masc. Dec. I. a. *righteous; a righteous man*.

צָדִיקָא f. Dec. VII. a. *justice, righteousness; alms-giving*.

צָנָא m. Dec. II. a. (אֵין otio,) *the neck*.

צָנָה. צָנִי Pa. *to pray, supplicate, invoke*.

צָחַץ *to prosper*. Aph. הֲצָלַח *to make prosperous, promote* (a person); *to execute prosperously*; also intrans. *to prosper, be successful; to be promoted*.

צֶלֶם and צִלְמֵי m. Dec. III. a. *an image, idol; form, appearance*.

צָמַח *to sprout, germinate*. Aph. *to cause to sprout, to bring forth*.

צָרַח m. Dec. III. a. *grief*.

צָרִיר m. Dec. I. a. *a he-goat*.

צָפַר c. g. Dec. II. a. *a bird; a sparrow*.

צָרִיקָא or צָרִיקָא adj. Dec. I. a. *needy, construed with לְ, in need of*.

ק

קָבַל and Pa. *to receive, accept; like* יָשָׁע *to listen to, comply with*.

Ithpa. pass.

קָבַל and קָבַל prep. *before; over against, opposite; because of*. With suff. קָבַלְתָּ, קָבַלְתִּי, etc.—לְקָבַל *idem*. —כִּי־קָבַל *because of; conj. because, therefore; as*.

קָדִישׁ adj. Dec. I. a. *holy; as a noun, saint; holy being, applied to angels*.

קָדְרָא m. Dec. III. a. *that which is be-*

fore; former time, beginning; the east.—מִלְפָּנֶיךָ (מִן) *formerly; in front; toward the east, on the east side.*

קָדָם and קֶדֶם prep. *before*, in relation to place, *coram*; in relation to time, *ante*. It takes suffixes like plural nouns; e. g. מִקְדָּמִי, קֶדְמִי. —קֶדְמָה *antequam*.—קָדָם often i. q. מִן; sometimes i. q. simply.

קִדְמָה f. Dec. VII. a. *origin, antiquity*. מִן קֶדְמָה prep. *before*.

קִדְמוֹ f. Dec. VII. c. *antiquity; meeting, coming together, occursus*.

קִדְמִי adj. Dec. VI. *first*.

קִדְשׁ Pa. *to sanctify, consecrate, set apart*.

קִדְשׁ m. Dec. II. a. *holiness, sacredness*.

קִים Fut. יָקִים *to rise up, to stand*. Pa. קָם *to establish; to confirm by an oath; to swear; to sustain*. Aph. יָקַם and הָקִים, Fut. יָקִים and הָקִים, Part. מַקְדִּים *to set up*. e. g. a statue, an image; *to appoint*, e. g. a governor. Hoph. הִקִּים, הִקִּים, or with the form of Aphel. הִקִּים Dan. 7:4, *to stand*.

קִירְבָּן m. Dec. I. b. *offering, oblation; sacrifice, victim*.

קָטַל *to kill*. Pa. *idem*, in reference to the destruction of many. So in Syriac. Ithpe. and Ithpa. pass.

קֶטֶר m. Dec. III. b. *knot; joint, difficult problem*.

קֶטֶר (i. q. Heb. קֶטֶר) m. Dec. III. d. *summer*.

קָוָה m. Dec. I. a. *a covenant; an edict, decree*.

קָוָה adj. Dec. I. a. *established, firm*.

קַיִן m. pr. n. *Cain*.

קִיְהָרִם Kethib Dan. 3:5, 7, etc., i. q. Gr. κίθαρ, *a harp*. The pointing is that of קִיְהָרִם, q. v.

קָל m. Dec. I. a. *voice*. Pl. קָלִין *thunders; קָלִין voices*.

קָלִי adj. Dec. I. a. *light; quick*, adv. *a little*.

קָמֶר and קָמֶר m. Dec. I. a. *a girdle, a belt*.

קֶן m. Dec. IV. b. *a nest, a hive*.

קָנָה *to buy, purchase*.

קָנִין m. Dec. I. b. *acquisition; possession, substance*.

קָצָה *to be angry, to be in a rage*.

קָצָה m. Dec. III. *anger, wrath*.

קָצַץ *to cut off, amputate; to kill*. Ithpe. pass.

קָצָה f. Dec. I. b. *a part; an end*.

קָרָא *to call; to read*.

קָרַב and פָּא. קָרַב *to approach; to touch*, construed with בָּ, לָ, etc. *to bring, to offer*. Ithpe. *to cleave to*. Aph. *to bring near; to offer*.

קָרַב m. Dec. I. a. *war, contest*.

קָרִי a city, irreg. Emph. קָרִיָּה, קָרִיָּה, plur. קִירְיָה and קִירְיָה, plur. קִירְיָה, plur. קִירְיָה, plur. קִירְיָה.

קָרֶן and קָרֶן f. Dec. III. a. *a horn*. Plur. קָרְנִין and, with Dual form, קָרְנִין.

קָרֶן m. Dec. III. a. *a piece, fragment*.

קָשׁוּט m. irreg. emph. קָשׁוּטָה *truth*. —בְּקָשׁוּטָה *indeed; interrog. indeed?*—מִן קָשׁוּט *truly, certainly*.

קָשָׁה emph. קָשָׁה Dec. III. a. *a bow; the rain-bow*. קָשָׁה.

קִיְהָרִם (Keri for קִיְהָרִם, Dan. 3:5, etc. The analogy of the Greek κίθαρ would lead us to point the latter קִיְהָרִם. The Targums have קִיְהָרִם which appears to be the less ancient form.) m. Dec. I. a. *a harp*.

ר

רִאשׁ and רִישׁ m. Dec. I. a. *head; sum amount*. Plur. רִישֵׁין, רִאשֵׁין, and once רִאשֵׁין Ez. 5:10, *chiefs, principal men*.

רֶב m. Dec. IV. a. plur. רֶבֶרֶבֶן Dec. II. a. *a prince; as an adj. great*;

plur. *proud, arrogant* (speeches, or actions.)
 רָבָה to be great or numerous. Pa. רָבִי and Aph. אָרַבִּי to exalt, set in an eminent station; to increase; to bring forth abundantly. Ithpe. and Ithpa. to be exalted, to be elevated.
 רָבִי f. Dec. VIII. c. greatness.
 רָבִי and רָבִיא num. adj. ten thousand, a myriad. Plur. רַבְּבָן and רַבְּבָן.
 רָבִי m. Dec. I. a. lord, master.
 רַבְּבָא num. adj. Dec. VI. fem. רַבְּבָא fourth.
 רַבְּבָן m. Dec. I. a. a nobleman, prince.
 רָבַע to desire, long for. Pa. idem.
 רָבַע to be moved, excited; to be angry. Aph. to excite to anger.
 רָבַע m. Dec. III. b. anger.
 רָבַע and רָבַע c. g. Dec. III. a. a foot. Dual and plural רַבְּבָן.
 רָבַע to be tumultuous. Ithpe. and Ithpa. idem; to rage; to roar. Aph. to rage; to collect together in a rage or with tumult.
 רָבִי m. Dec. I. a. aspect, appearance.
 רָבִי m. Dec. III. c. anger.
 רָבִי c. g. Dec. I. a. wind; spirit.
 רָבִי to be high; to be exalted. Palp. רָבִי to exalt, praise. Aph. to lift up. Ithpal. to lift up one's self.
 רָבִי m. Dec. I. a. height.
 רָבִי m. Dec. I. a. a secret.
 רָבִי adj. Dec. I. a. distant, remote.
 רָבִי and Pael רָבִי, to pity, compassionate; to love.
 רָבִי f. Dec. VIII. c. love; affection, friendship.
 רָבִי (found only in the plural) m. Dec. III. a. mercy, compassion.
 רָבִי to trust in. Ithpe. construed with רָבִי. idem.
 רָבִי adj. Dec. I. a. sent away; deserted.
 רָבִי m. Dec. I. a. scent, smell.
 רָבִי, see רָבִי.
 רָבִי adj. Dec. I. a. high.
 רָבִי and רָבִי to throw, cast; to set,

place; to impose (a tax). Ithpe. to be cast.
 רָבִי to wink significantly; to beckon.
 רָבִי adj. Dec. V. b. and Dec. VI. deceitful.
 רָבִי and Pa. to sing for joy; to speak joyfully.
 רָבִי f. Dec. VIII. c. and רָבִי f. Dec. VIII. a. pleasure, will; benevolence; delight.
 רָבִי m. Dec. I. a. a thought.
 רָבִי adj. only Dan. 4:1. [4:4] flourishing.
 רָבִי and Pa. רָבַע to break in pieces.
 רָבַע to trample upon, tread in pieces.
 רָבִי f. Dec. VIII. c. permission; liberty; power.
 רָבִי adj. Dec. I. a. wicked.
 רָבַע to note, write down; to write.
 רָבַע m. Dec. III. b. and רָבִי f. Dec. VII. c. wickedness.
 רָבִי f. Dec. VII. a. verbal from רָבַע, trembling.

ש

שָׁבִי m. Dec. I. a. an elder, a man of grey hairs.
 שָׁבִי i. q. שָׁבִי q. v.
 שָׁבִי i. q. שָׁבִי to be or become great.
 שָׁבִי adj. Dec. I. a. great; much, many; adv. very, exceedingly.
 שָׁבִי to set place; to appoint; to issue (a decree); שָׁבִי to show respect;
 שָׁבִי to give a name, to name.
 שָׁבִי m. Dec. III. b. i. q. שָׁבִי side. Only Dan. 7:5. Keri.
 שָׁבִי Aph. שָׁבִי to understand; to be wise. Ithpa. const. with שָׁבִי. to consider.
 שָׁבִי f. Dec. VII. c. intelligence, understanding.
 שָׁבִי i. q. שָׁבִי to hate. (In Chaldee it is generally written with שָׁבִי.) Part. שָׁבִי an enemy.
 שָׁבִי m. Dec. III. a. hair.
 שָׁבִי f. Dec. VIII. a. (Pl. שָׁבִי Dec. VIII. c.) a lip.

ש

שָׁאֵל or שָׁאַל to ask, seek, request, with א of the thing asked, or with two accusatives; to inquire, with ל of the person.
 שְׁאֵלָה f. Dec. VII. a. request; affair; concern, matter.
 שָׂר Ithpe. אֶשְׂרָאֵר and Ithpa. אֶשְׂרָאֵר to be left, to remain.
 שָׂרָא m. Dec. I. b. the rest, remainder.
 I. שַׁב m. Dec. IV. a. the sabbath.
 II. שָׁב (contracted from שָׁבַע) num. adj. seven.
 שְׁבָחוֹר m. Dec. I. a. glory, honor.
 שִׁבַּח Pa. to praise; to sing praises, simply to sing.
 שִׁבְט m. Dec. III. b. a tribe.
 שִׁבְרִיב m. Dec. I. a. a flame.
 שְׁבִיל m. Dec. I. a. way, path.
 שְׁבִיעִי ord. adj. Dec. VI. seventh.
 שִׁבְעָה num. adj. seven. See Par. XI. in the Gram.
 שָׁכַח to forsake; simply to leave. Ithpe. pass.
 שִׁכַּח Pa. to terrify. Ithpa. pass.
 שָׁגָה to err. Aph. to entice to sin.
 שָׁגָל f. pl. שָׁגָלִים and שָׁגָלָה, wife of a king; hence queen. Ps. 45:10.
 שָׁהַל Pa. to persuade; to entice.
 שָׁהַל Ithpa. to exert one's self.
 שָׁהַל Piel, to set, place. Ithpa. to be made, to become.
 שָׁהַל m. Dec. I. b. authority, dominion.
 שָׁהַל i. q. שָׁהַל.
 שִׁיבָר m. Dec. II. a. beauty. Plur. id.
 שִׁיבָר m. Dec. I. a. a wall.
 שִׁיבָרִין m. Dec. I. a. a friend; a companion.
 שִׁיבָרִים m. pl. inhabitants of Susa, the winter residence of the Persian kings.
 שִׁיבָרִים and שִׁיבָרִים to free, deliver. See Gram. § 14. 2. note.
 שִׁחָה adj. Dec. I. a. corrupt, wicked; as a noun wickedness, crime.

שָׁחַח to discover; to attain, acquire. Aph. idem. Ithpe. to be found.
 שָׁחַח to dwell, rest. Pa. שָׁחַח to cause to dwell. Hence
 שְׁכִינָה f. Dec. VII. a. dwelling, presence; the divine presence and glory as it appeared in the tabernacle.
 שָׁחַח to be secure, safe.
 שָׁחַח f. Dec. VII. a. and
 שָׁחַח f. Dec. VII. c. something amiss, an error, fault; a failure.
 שָׁחַח f. Dec. VII. a. rest, tranquillity.
 שָׁחַח to send away; to put off; to stretch out (the hand). Pa. and Aph. idem. Ithpe. to be deprived.
 I. שָׁחַח and שָׁחַח to rule, to have power, construed with א or ל. Aph. to cause to rule, to give dominion.
 II. שָׁחַח const. with א, to fall upon, attack.
 שָׁחַח m. Dec. I. a. ruler, governor.
 שָׁחַח m. Dec. I. b. might, power; dominion.
 שָׁחַח adj. Dec. I. a. powerful, having power, const. with א over any thing; const. with ל and an Inf. permitted, lawful; as a noun, a powerful man, ruler, officer.
 שָׁחַח to complete. Aph. to finish, bring to an end; to restore, give back.
 שָׁחַח m. Dec. I. a. peace, prosperity.
 שָׁחַח m. pr. n. Solomon.
 שָׁחַח f. irreg. plur. שָׁחַחִים, שָׁחַחִים, שָׁחַחִים; a chain.
 שָׁחַח, שָׁחַח and שָׁחַח m. irreg. emph. שָׁחַח; with suff. שָׁחַחִי, שָׁחַחִי; plur. שָׁחַחִים, const. שָׁחַחִי, etc. a name.
 שָׁחַח m. pr. n. Shem.
 שָׁחַח Aph. to destroy.
 שָׁחַח names, pl. of שָׁחַח q. v.
 שָׁחַח Plur. emph. heaven, the heavens. The sing. and the absol. plur. are wanting; const. שָׁחַח.
 שָׁחַח Ithpolel אֶשְׁחַחֵם to be astonished, amazed.
 שָׁחַח (see Gr. § 31. note 2.) adj. fat, rich.

שָׁמַע *to hear; to obey.* Ithpe. *to be heard; to show one's self obedient, to be obedient or submissive.*

שָׁמַר i. q. Heb. שָׁמַר, *Samaria.*

שֶׁשׁ c. g. Dec. III. b. *the sun.*

שָׁמַר *to serve; to minister, as a priest, etc.*

שָׁמַר m. pr. n. *Samson.*

שֶׁן c. g. Dec. IV. b. *a tooth.* The dual form שְׁנֵי is used for the plural. So in Hebrew שְׁנֵי.

שָׁנָה Fut. Tseri. *to be changed, altered; to be different.* Pa. *to change; to violate, transgress; pass. Part. diverse, different.* Ithpa. *to change; intrans. to be altered.* Aph. i. q. Paël.

I. שָׁנָה f. Dec. VIII. a. *sleep.*

II. שָׁנָה and שָׁנָה f. irreg. const. שָׁנָה; emph. שָׁנָה; plur. שָׁנִין; *a year; collectively in the singular, years.*

שָׁנִין adj. Dec. I. a. fem. שָׁנִינָה Dec. VII. a. *sharp.*

שָׁן m. Dec. I. b. *edge; point.*

שָׁנָה f. irreg. emph. שָׁנָה and שָׁנָה; plur. שָׁנִין; *an hour; a moment, any short period of time.*

שָׁנָה Ithpa. שָׁנָה *to narrate, tell; to enumerate; to speak.*

שָׁפֵט m. Dec. II. a. *a judge.*

שָׁפֵט or שָׁפֵט f. Dec. VII. c. *bruising, trampling under foot; perhaps Gen. 3:15, Pseudo-Jon. and Jer. Targ. safety, deliverance; or remedy.*

שָׁפַל Aph. *to bring down, humble; to oppress, subdue.*

שָׁפַל adj. Dec. III. *low.*

שָׁפַר *to be fair; to be agreeable.*

שָׁן adj. Dec. I. a. *leg.*

שָׁפָרָה m. Dec. I. a. *dawn of the morning.*

I. שָׁפָרָה and שָׁפָרָה *to dwell; to stop, rest.* Aph. *to cause to dwell or remain.*

II. שָׁפָרָה and שָׁפָרָה *to loosen; Part. שָׁפָרָה loose, at liberty; to solve, ex-*

plain. Pa. *idem; also to begin.* Ithpa. *to be loosed, spoken of the joints, to become powerless.*

שָׁרָה m. Dec. III. c. *a root.*

שָׁרָה f. Dec. VII. c. and

שָׁרָה f. Dec. VII. b. *eradication; met. banishment.*

שָׁרָה and שָׁרָה num. adj. Dec. IV. b. *six.* Pl. שָׁרָה *sixty.*

שָׁרָה and שָׁרָה *to drink.* Construed with שָׁ denoting the vessel out of which any one drinks.

שָׁרָה *to found, establish, confirm.* Aphel *idem.*

שָׁרָה *to be silent, keep silence.*

ת

תָּאִיָּה, defectively written; see תָּאִיָּה.

תָּאִיָּה f. Dec. VII. a. (Pl. תָּאִיָּה c. g. Dec. I.) *a fig-tree; a fig.*

תָּבִיר part. adj. Dec. I. a. *fragile, weak, easy to be broken.*

תָּבַר *to break, to break in pieces.* Pa. *idem.* Ithpe. and Ithpa. *pass.*

תָּגֵר m. Dec. III. b. and

תָּגֵרָה f. Dec. VII. a. *contention, strife.*

תָּגֵרָה fem. Dec. VII. a. *revolving in a circle; hence, continuance.—* תָּגֵרָה constantly, continually.

תָּוֹב *to return; to turn away, to avert.* Aph. *to return (act.), to restore.*

תָּוִה *to be astonished; to be terrified, to tremble for fear.*

תָּוִלָּה f. Dec. VIII. a. *a generation; a nation, tribe.*

תָּוִסְתָּהּ f. emph. תָּוִסְתָּהּ, *cause, occasion.*

תָּוִיָּה m. Dec. II. a. *strength, might.*

תָּוִר, i. q. Heb. תָּוִר, m. Dec. I. a. *an ox.*

תָּוִשְׁבָּהּ f. Dec. VIII. a. *praise; a song of praise; any song.*

תָּחַח prep. *under.* It takes the suffixes of plural nouns.

תָּחַח *idem.*

- חַיָּבָא f. Dec. VII. a. *desire, appetite*.
 חָכֵן Aph. אֶחָכֵן to *prepare*.
 חֹלֶג m. Dec. III. a. i. q. Heb. שֶׁלֵּג, *snow*.
 חֲלִיל adj. Dec. I. a. *elevated; fortified*.
 חֲלָה f. (masc. חֲלָה, const. m. חֲלָה, (חֲלָהּ), num. adj. *three*. Plur. חֲלָתִין, *thirty*.
 חֲלִיתִי adj. Dec. VI. *third*. Once written חֲלָתִי Dan. 5:7.
 חָם (i. q. Heb. שָׁם), חָמָה, and חָמֵן adv. *there; thither*. מִחָם, מִחָמֵן *thence*.
 חֲמָה m. Dec. III. b. *a wonder, a miracle*.
 חֲמִימוּ f. Dec. VII. c. *perfection; integrity*.
 חֲמִינָה or חֲמִינָה f. pr. n. of a city of the Philistines. *Tinnath*.
 חֲנָא plur. חֲנִין i. q. חֲנִינָא, etc. q. v.
 חֲנִין num. adj. Dec. I. b. *second*.
 חֲנִינָה adv. *a second time, again*.
 חֲפֻצָּא m. pl. Dan. 3:2, 3, prob. *judges or lawyers, jurisconsults*.
 (Ar. أَفْتَى to *give counsel, to pass sentence; hence mufti*.)
 חֲקִין m. Dec. I. a. *strength; vehemence*.
 חֲקִין adj. Dec. I. a. *right; fit, convenient; firm*.
 חֲקִירָה adj. Dec. I. a. *strong, mighty*.
 חָקֵל (i. q. Heb. שָׁקֵל) to *weigh*. Pass. Praet. *to be weighed*.
 חָפֵן Pa. to *adapt, arrange; to prepare; to establish*. Aph. *idem*. Hoph. *to be reestablished, restored*.
 חָפֵן adj. Dec. II. a. i. q. חָפִין.
 חָקָה to *grow, as a tree; to become strong, powerful*. Pa. *to confirm, establish*.
 חָקָה and חֲקָה m. Dec. I. a. *power, authority*.
 חֲרָגַם to *explain, interpret*. Part. pass. מְחַרְגֵּם *interpreted*.
 חֲרִין num. adj. *two; both*. See Gram. Par. XI. and § 42. 1. a. note.
 חֲרִי-עֶסֶר num. adj. *twelve*.
 חֲרָה and Pa. חָרַךְ to *expel, drive out*.
 חָרַע and Pa. חָרַע to *break asunder; to destroy*.
 חָרַע m. Dec. III. a. and b. *door*; — מִלְּכָא חָרַע the *king's palace*.
 חָרַע m. Dec. I. a. *porter, watchman at a gate*.

APPENDIX.

A. THE RABBINIC DIALECT.

§ 1. This dialect is so called from the principal writers who have employed it, viz. the Jewish Rabbins. Their most important writings have generally had respect, either to the Hebrew language, the Scriptures of the Old Testament, or to the traditions which constitute the *Oral Law*, and which the Jews regard as of equal authority with the Scriptures. These writings have been composed in various ages, chiefly since the eleventh century of the Christian era. Among the most valuable of them are the commentaries of Solomon Jarchi, Aben Ezra and David Kimchi, which are published, with others, in the Hebrew Rabbinic Bibles of Bomberg and Buxtorf. That of Solomon Jarchi is extant also in a Latin translation published by J. F. Breithaupt, (Gotha 1713, 3 vols. small 4to.)

For a general account of Rabbinic writers, see Bartolucci's *Bibliotheca Rabbinica*, Wolf's *Bibliotheca Hebraea*, Vols. I. and III., and the "*Vitae Celebrium Rabbiorum*" in Reland's *Analecta Rabbinica*.

§ 2. The Rabbinic resembles the ancient Hebrew more nearly than it does the Chaldee, although Chaldee forms are by no means rare. The following are the principal points, in respect to which it varies from both Hebrew and Chaldee.

1. *Form of the letters.* These may be characterized as a sort of *Hebrew running hand*. They are the following:

<i>Rabbinic.</i>	<i>Hebrew.</i>	<i>Rabbinic.</i>	<i>Hebrew.</i>
א	א	ב	ב
ב	ב	ג	ג
ג	ג	ד	ד
ד	ד	ה	ה
ה	ה	ו	ו
ו	ו	ז	ז
ז	ז	ח	ח
ח	ח	ט	ט
ט	ט	י	י
י	י	כ	כ
כ	כ	ל	ל

2. *Vowels.* The Rabbinic is entirely destitute of vowel-marks, with the exception of a few books which have been pointed for the convenience of learners. (Cellarius Inst. Rab. I. 1.) What vowels are to be supplied in reading, must be determined by a knowledge of forms, and by the sense in each particular case. Where however ambiguity would otherwise exist, the letters פ, ו and י are frequently inserted; פ in such cases indicating the *a* sound (Qamets or Pattahh), ו the *o* or *u* sound (Hholem, Shureq, Qibbuts or Qamets Hhatuph), and י the *e* or *i* sound (Tseri, Seghol or Hhireq.)

3. The *construct state* of nouns often appears instead of the absolute.

4. The prefixes ח (Chaldee) and ע (Hebrew, for עזר) are employed almost indiscriminately.

5. The conjugation *Piel* is distinguished, by the insertion of Yodh between the first and second radicals; e. g. לִיכַר (= לִיכַר); *Hophal*, by the insertion of Vav after the preformative He; e. g. הוּכַח (= הוּכַח or הוּכַח). Compare No. 2. above.

6. From Niphal and Hithpael a new conjugation is formed in Rabbinic, called *Nithpael*, sometimes *reflexive*, but generally *passive* in signification. It is distinguished, in the *Praeter*, by the formative prefix כַּת; elsewhere, it does not differ in form from Hithpael.

7. Many *words* occur in Rabbinic, which are not found in Hebrew or Chaldee. They are, for the most part, theological or philosophical terms, and are not unfrequently borrowed from foreign languages, especially the Greek; e. g. סִימָן, i. q. σημεῖον.

8. *Abbreviations* abound. These are fully explained by Buxtorf in his treatise, *De Abbreviaturis Hebraicis*. Compare also Wolf's Bibliotheca Hebraea Vol. IV. p. 251.

For the means of obtaining a complete acquaintance with the Rabbinic, the reader is referred to

Reland's *Analecta Rabbinica*, particularly the first two works in that collection, viz. Genebrard's *Isagoge Rabbinica* and Cellarius' *Institutio Rabbinismi*.

Danzius' *Rabbinismus Enucleatus*.

Opitius' *Chaldaismus*.

Otho's *Institutiones Linguarum Orientalium*.

Tychsen's *Elementa Dialecti Rabbinicae*.

Buxtorf's *Lexicon Chaldaico-Talmudico-Rabbinicum*.

§ 3. The commentary of R. David Kimchi on Joel 3: 1, 2, (Eng. Ver.

2: 28, 29), may serve as a specimen of this dialect. The words of the prophet are

וְהָיָה אַחֲרֵיכֶן אֲשַׁפֹּךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר וְנִבְּאוּ בְּנִיכֶם וּבְנִיכֶם וְהָיָה
הַלְבוּשׁ בְּחִלְשׁוֹן בְּחִירֵיכֶם תִּינָח וְרָאוּ : וְגַם עַל־הַשָּׂפָחוֹת בְּזִמְרָה
תִּחְמָה אֲשַׁפֹּךְ אֶת־רוּחִי :

COMMENTARY.

וְהָיָה אַחֲרֵי כֵן . כמו והיה באחרית הימים [ישיעה ב'] . ואמר אחרי כן לפי שאמר וידעתם כי בקרב ישראל אני . אמר עתה תדעו ולא ידיעה שלמה כי עוד תשובו ותחטאו לשני אצל אחרי זאת הידיעה יבא זמן שתדעו אותי ידיעה שלמה ולא תחטאו עוד והוא ליימות המשיח שנאמר כי מלאה הארץ דעה את יהוה [ישיעה יא] : אשפוך רוחי על כל בשר . פירושו בישראל כמו שאמר במקום אחר כל בשר ואינו לכל בעלי חיים אלא האדם לבדו . ואומר ויבדק כל בשר [תלים קמ"ה] . יבא כל בשר [ישיעה כו] : כן שרע הנה כל בשר על ישראל הראויים להיות רוח הקודש עליהם . ואמר כל ר"ל הגדולים והקטנים . כמו שאמר כי בולם ידעו אותי למקטנם ועד גדולם [ירמ' ל"א] . ורוחי היא רוח דעה והשכל כמו שאמר [ישיעה י"א] ונחתי עליו רוח ה' ואח"כ ש' רוח קבמה ובינה רוח עצה וגבורה רוח דעת ויוראת יהוה . ומשי שידבק שכלם יגבר במקצתם כח הדבור עד שיתגבאו . כי לא אמר כי בולם יתגבאו אלא ונבאו בניכם ובנותיכם . ובשאיכות הרוח אמר על כל בשר אצל נבואה לא אמר כל אלא ונבאו בניכם ובנותיכם . ואמר וקניכם בקוריתם לא בולם והוא על דרך שכתב החכם הגדול הרב רבי משה בן מיימון ו"ל כי לא תבוא לבדם הנבואה ואש' עם תלמודות אלא אם כן קדם לו ענב צעת היורה . והבנים והבנות יתגבאו בנערותם כמו שמואל הנביא והנבואה תהיה להם במראה הקלום כמו שאמר תלומות חיוניות וכן היתה נבואת רוב הנביאים . כמו שאמר [במדבר י"ב] אם יהיה נביאכם ה' במראה אליז אתודע בקלום אדבר בו . וכן יהיו בהם מעלות וה למעלה מזה כמו שהיו בנביאים שצברו עד שאולי יהיה בהם כמשה רבינו ע"ה והנה זכר ג' מעלות אשר בשנות האדם ימי הנערות וימי הנחרות וימי הזקנות : וגם על הענדים . כמו שאמר [ישיע' ס"א] ועמדו זרים ורעו לאכנס ובני נכר אכריכם וכורמיכם וגם אותם לפי שיעמדו בארץ ישראל ויעבדו את ישראל תהיה להם רוח דעה והשכל . וענין שאיכות הרוח ר"ל שהיה בהם רוח לרוב כענין השגיכה . כן אמר ושפתי על בית דוד ועל יושב ירושלם רוח קן ותקנוים .

Translation of the Commentary.

וְהָיָה אַחֲרֵיכֶן (Isa. 2: 2.) And it shall come to pass in the last days. He employs the expression אַחֲרֵיכֶן, *after this*, because he had said, "And ye shall know that I am in the midst of Israel." His meaning was,² Ye shall know *now*, but not with a perfect knowledge; for, as yet, ye continue to sin³ before me. But *after this knowledge*, the time will come when ye shall know me with a perfect knowledge, and shall no longer sin, viz. in the days of the Messiah, when it is written⁴ that the earth shall be full of the knowledge of the Lord. (Isa. 11: 9.)

"I will pour out my Spirit upon all flesh." The meaning is, *upon Israel*; as it is written⁶ in other places, *all flesh*, when the expression does not relate to all beings that possess life, but to man alone. So it is written,⁶ "Let all flesh bless, etc." (Ps. 145: 21,) and, "All flesh shall come, etc." (Isa. 66: 23.) So, in a restricted sense, here, "all flesh" relates to Israelites fit to receive the Holy Spirit.

"All," that is,⁶ *great and small*; as it is written,⁶ "For they shall all know me, from the least of them, unto the greatest of them," (Jer. 31: 34.)

"My Spirit," that is, the spirit of knowledge and wisdom; as it is written,⁶ (Isa. 11: 2,) "The Spirit of the Lord⁷ shall rest upon him," and the prophet goes on to explain,⁸ "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

After their understanding shall have been purified, the power of speech in some of them shall be increased until they shall prophesy. For he says not, "They shall all prophesy," but, "Your sons and your daughters shall prophesy." In respect to the *effusion of the Spirit*, he says, "upon all flesh;" but in regard to *prophecy*, he says, not *all*, but, "And *your sons and your daughters* shall prophesy." So he says, "your old men and your young men," not *all* of them. And this accords with the manner in which that wise and great man, R. Moses Ben-Maimon, of blessed memory,⁹ wrote. "The gift of prophecy (he says) is not conferred upon a man, even¹⁰ with instruction, unless nature prepared it for him at the time of his birth."

The sons and the daughters shall prophesy in their youth, like Samuel the prophet. And the prophetic revelations shall be given to them in seeing dreams; as he says, "dreams, visions." And such was the prophesying of most of the prophets; as it is written,⁶ (Num. 12: 6.) "If there be a prophet among you, I, the Lord, will make myself known to him in a vision, and will speak unto him in a dream." So also there shall be degrees among them, one more exalted than another, as there were among the prophets who have passed; until perhaps there will be among them one equal to Moses our master, (peace be upon him.)¹¹ And observe, he mentions three degrees which [correspond] to the ages of man, childhood, youth, and old age.

"Also upon the servants;" as it is written,⁶ (Isa. 61: 5,) "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers." And even upon them, because they dwell in the land of Israel and serve Israel, shall be the spirit of knowledge and understanding.

The expression *pouring out* of the Spirit, is equivalent to saying, "The Spirit shall be upon them *abundantly*." [so as to be] like a literal pouring out. Thus it is written,¹ (Zech. 12: 10), "And I will *pour* upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications."

NOTES.

¹ Verse 27. ² Lit. *he said*. אמר is used with very great latitude. See below, note 4. ³ Lit. *ye return and sin*. שׁנאמר, lit. concerning which it is said. ג is instead of אשר. ⁴ Compare the preceding note. ⁵ ר"ל, an abbreviation for רוח לומר, that is to say. ⁶ ר"ל, abbreviation of השם, the name. i. e. Jehovah. ⁷ Abbreviations. Fully written they would read ואמר כן פירש. כן is a Rabbinic particle, equivalent to the Hebrew כן. פירש is Piel (= פירש), comp. § 2. 5. ⁸ ו"ל, abbreviation of וזכרונו לברכה. ⁹ ואילו, abbreviation for ואילו, which is contracted of the two particles אף אילו, even if. ¹⁰ ע"ה, i. e. עליו השלום. So the Mohammedans say whenever they repeat the name of their prophet.

To the above outline, which was prepared for the first edition of this work, it gives me pleasure to add here that the student may obtain a good idea of the Rabbinical writers and their works from a volume by the Rev. Prof. Samuel H. Turner, D. D., entitled "Biographical Notices of some of the most distinguished Jewish Rabbies, and Translations of portions of their Commentaries, &c." New York, 1847; 12mo, pp. 245.

B. THE SAMARITAN DIALECT.

§ 1. The Samaritan, like the Rabbinic, holds a place between Hebrew and Chaldean. See above, Intr. 2, note 2. A brief view of it will therefore be appropriate in this Appendix.

§ 2. Its characters are those which, among all the oriental alphabets, most nearly resemble the letters found on ancient Hebrew coins; and hence we may infer were essentially the same with the Hebrew letters before the Babylonish captivity. See above, Gram. § 1. They are as follows :

פ	כ	ט	ו	א
צ	מ	י	ד	ב
ק	צ	כ	ג	ב
ר	פ	ל	ד	ו
ש	מ	מ	ה	ז
ת	א	נ	ו	ח
		ס	ז	ט
		ע	ח	י

The Samaritan has no peculiar forms for *final* letters, nor does it exhibit any vowel points.

§ 3. The following are the principal grammatical peculiarities of this dialect.

1. Nouns have, as in Chaldee and Syriac, an Emphatic State, but employ **א** instead of **א** in forming its termination.
2. Masculine nouns usually form the plural, as in Hebrew, by the termination **ים**, although plurals ending in **ים** are also found. Femines form their plurals, like the Chaldee, in *an*, but written **א** with **א** as a *mater lectionis*.
3. The personal pronouns, both separate and suffixed, nearly all agree with the Hebrew; the demonstrative and relative with the Chaldee.
4. The conjugations of verbs are the same as in Chaldee, and the inflection almost the same throughout.
5. Vav conversive is not found.
6. Their punctuation is peculiar. A single dot (*) is placed after

* This form of the letter *Nun*, which appears in some alphabets, seems to have been invented by the type-founders to get rid of the close resemblance between *Nun* and *Pe*. It is not sustained by MSS. or old editions. See Walton, Castell, Cellarius, &c. *passim*. The forms of *Pe* and *Nun* are confounded in the Samaritan alphabets given in several of our Hebrew grammars.

every word; two dots placed horizontally (**) are sometimes employed for a colon; and two placed perpendicularly (:) or three (:) with or without additional lines, (—:) or (==:) or (—<:) for a period.

§ 4. The first five verses of Genesis, taken from the Samaritan version of the Pentateuch, may serve as a specimen of this dialect. As it is without points I will place the pronunciation in Chaldee letters at the right.

Samaritan Text.	Pronunciation.
• אֵלֹהִים • אֵלֹהִים (1)	בְּקִמְאִתָּהּ תִּלְמַס
• אֵלֹהִים • אֵלֹהִים	אֱלֹהִים נִתְּ שׁוּמִיָּה
• אֵלֹהִים (2) : אֵלֹהִים	וְנִתְּ אֲרֻעָה : וְאֲרֻעָה
• אֵלֹהִים • אֵלֹהִים	הִנֵּה שְׁאֵמָה וְרִיקָנִי
• אֵלֹהִים • אֵלֹהִים	וְהִשְׁתָּה עַל אֲפִי
• אֵלֹהִים • אֵלֹהִים	תִּהְיֶינָה וְרִית אֱלֹהִים
• אֵלֹהִים • אֵלֹהִים	מִנְשָׁתָה עַל אֲפִי
• אֵלֹהִים (3) : אֵלֹהִים	מִיָּה : וְאֵמֶר אֱלֹהִים
• אֵלֹהִים • אֵלֹהִים	הִנֵּה נִחַר וְהִנֵּה נִחַר :
• אֵלֹהִים • אֵלֹהִים	וְהִנֵּה אֱלֹהִים נִתְּ
• אֵלֹהִים • אֵלֹהִים	נִתְּהִי וְהִלְאֵט וְאֲפֻרָּשׁ
• אֵלֹהִים • אֵלֹהִים	אֱלֹהִים בֵּין נִתְּהִי
• אֵלֹהִים (5) : אֵלֹהִים	וּבֵין הִשְׁתָּה : וְזִנְק
• אֵלֹהִים • אֵלֹהִים	אֱלֹהִים לִנְהִיָּה אִיָּמָם
• אֵלֹהִים • אֵלֹהִים	וְלִקְשָׁתָה זִנְק לִלְיָה
• אֵלֹהִים • אֵלֹהִים	וְהִנֵּה רִמְשׁ וְהִנֵּה אֲפִר
• אֵלֹהִים • אֵלֹהִים	יִרְמָה חֲדָה :

NOTE. The first word is בְּקִמְאִתָּהּ contracted from בְּקִמְאִתָּהּ *beginning*. The second is a quadriliteral אֵלֹהִים *he created*, not found in the cognate dialects. The rest of these five verses may be said to be almost entirely Chaldee.

§ 5. For full information respecting the Samaritan dialect and version of the Pentateuch, consult

Io. Morinus, *Opuscula Hebreo-Samaritana*.

Walton, *Prolegomena to the Polyglott Bible*, ch. 11.

Castell, *Heptaglott Lexicon*, and *Grammar* prefixed.

Chr. Cellarius, *Horae Samaritanæ*, and

Uhlemann, *Institutiones Linguae Samaritanæ*.

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